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WESTERN RECORDER.

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VOL. X. [REV. O. P. HOYT, EDITOR.] UTICA, TUESDAY, JULY 9, 1833. [GARDINER TRACY, PRINTER.] No 28.

COMMUNICATION.

For the Western Recorder.

30,000 DOLLARS FOR TRACTS IN FOREIGN LANDS.

At a meeting of the Executive Committee of the American Tract Society, New-York, June 17, 1833, the following resolutions, after careful consideration, were unanimously adopted:—

Resolved, That in the opinion of this Committee, it is desirable that the sum of at least $30,000 be remitted during the Society's year, for tract operations in pagan and foreign lands.

Resolved, That the following amounts be appropriated, and remitted to the respective stations, as soon as adequate contributions shall be received, and favorable opportunities be afforded for transmitting them, viz:—

For the use of	
American Baptist Mission in Burmah,	$3500
Do. Do. Siam, - - -	500
American Mission, China, - - - -	2000
Do. Do. Ceylon, - - -	1800
Do. Do. Bombay, - - -	1000
Do. Do. Sandwich Islands, - -	1500
Do. Do. Syria, - - - -	500
Do. Do. Constantinople, Asia Minor, and Armenia, - - - -	1500
Do. Do. to Jews in Turkey, - -	500
Missions of the United Brethren, - -	500
Missions of Am. Board of Com. for For. Mis. in Siam, - - - - - -	500
Do. in Greece and the Greek Islands,	800
Do. among Choctaws and other Indians,	400
Missions of Dom. and For. Mis. Soc. Prot. Episcopal Church, in Greece, - -	800
Do. in Green Bay, - - - -	200
Rev. Josiah Brewer, in Smyrna, - -	300
Rev. Mr. Sutton, for Baptist Mission at Orissa, India, - - - - -	300
Rev. Richard Knill, and William Ropes, Esq. St. Petersburgh, Russia, - - -	1200
Lower Saxony Tract Society, Hamburg,	500
To be designated hereafter for France, and elsewhere, as additional information may be received, - - - - - -	1700
Total,	$20,000

The Committee have been induced to adopt the above proceedings, by the following among other considerations:—

1. *The openings of Providence at the various stations* indicate that the way is preparing for operations through THE PRESS, and especially in the form of tracts, far more extensive and efficient than have yet been made. For statements illustrating this point, they refer to the last two annual reports of the Society; and in respect to the immense empire of China, to the interesting communication of Rev. *Dr. Morrison*, just received, which is hereto appended.

2. *God has evidently awakened in the churches an unusual interest and spirit of liberality in reference to this work.* To this not only an extensive personal intercourse with clergymen and laymen, but the whole current of information received through the Society's agents, its correspondence, and the press, give testimony.

3. *A desire to anticipate the wants of our missionary brethren, and thus incite them to more vigorous exertions.* Too long have they been left to struggle with very limited means, and no sufficient evidence, that, if they entered extensively on tract operations, the expense would be sustained. Some of them have expressed the great encouragement derived from the Society's recent communications; and at most, if not all the stations, a new impulse has been given to their efforts, especially in the preparation of approved *original tracts* adapted to the wants of the people.

7. The injunction, "*Work while it is day*," also inspires the Committee. God is opening doors of usefulness; and they wish in his strength, and under the guidance of his Spirit, to go up at once and possess the land which he has spread before them; and they affectionately invite all who desire the coming and kingdom of our Lord and Saviour Jesus Christ to consecrate to this work their ardent supplications to Him, and their *liberal contributions*.

The Committee feel constrained to add, that, in what may be done for foreign lands, they would deeply deprecate *any diversion of effort from our own country*. It is not the spirit of the gospel, while laboring for those abroad, to neglect those perishing at home, and perhaps at our very doors. Our interest in the heathen should rather stimulate us to cultivate the feelings and increase the resources at home, which alone can succor them. Every new source of information at the same time shows the spiritual wants of our country to be greater than had been before conceived. Ministers to supply the destitutions cannot be soon raised up. The Sabbath school system imparts its blessings mainly to the young. By what means shall millions, dispersed throughout our whole country, be brought under the influence of the gospel, if not through *the press, accompanied by the prayers and personal labors of the people of God?* This work the Society is prosecuting with unabated zeal, and with a system, by which, if fully carried out, every destitute family may be reached. The whole country is divided into *agent's fields, in fifteen* of which faithful men are laboring to rouse the churches to effort, and effect the supply of the whole population. At least *fifteen more qualified men* are now needed for fields yet unoccupied. It is hoped also that *able evangelical writers* (from some of whom several valuable tracts have recently been received) will feel their responsibility to prepare *new publications* adapted to the spiritual wants of our great community; and that *all* will cheerfully consecrate to this work in *our own*, as well as other lands, not only their earthly substance and their believing prayers, but their *self denying, individual exertions*.

By order of the Executive Committee,
JAMES MILNOR, *Chairman*.
W. A. HALLOCK, *Cor. Sec'ry*.
New-York, June 17, 1833.

LETTER OF REV. DR. MORRISON.

CHINA, *Feb. 5th*, 1833.

To Rev. W. A. Hallock, Cor. Sec'ry.

DEAR SIR—My friend and fellow-servant, Mr. Bridgman, has shown me your letter concerning tracts in China, wherein you ask particularly whether it be a fact that those speaking different dialects read one language? It is the fact. The same Chinese book is read by all the various inhabitants of the numerous provinces of this vast empire, although in some instances their speech is wholly unintelligible to each other. And as I have stated elsewhere, not only in China, but also in Corea, Japan, Loochoo, and Cochinchina, the same Chinese book is intelligible. I myself, as well as my late brother Dr. Milne, have verified this fact by actual experiment.

You ask next, *why it is so*, that men speaking different dialects in China, read the same language? One remark will enable you to answer this question: How is it that all the nations of Europe and America, English, French, Spanish, Italian, &c. &c. whose languages are so different, can read the Arabic figures? The figures retain the same form and the same value when presented to the eye, however differently they may be pronounced.

You ask again, if it be the fact that buddhism has been introduced into China by the press? The fact is this, that from the beginning there have been missionaries and priests of budhism, but they have never *preached*; they have only translated and written books. The ethics of Confucius have been propagated in a similar way. The school and the press are the only means. It has not been the usage to have public lectures or preachings.

The five Chinese-language nations which I have enumerated above, *contain probably much more than one third of the population of the globe*. They have long known the use of letters, have possessed a literature, and have used the press for at least seven hundred years. But their literature is either idolatrous, or atheistical, or profligate. The reader of grave compositions can learn little but either irreligion or gross superstition, and the reader of light literature can learn little but folly or licentiousness. The first great requisite for the regeneration of China, humanly speaking, is a large increase of christian Chinese students, in order to form good writers to create an instructive and religious literature for China. And the next requisite is, cheap moveable Chinese types. Concerning these Mr. Bridgman can give you more information. How far your Society will be able to co-operate directly, I cannot say, in supplying these requisites, but I sincerely hope that the members of it will devise liberal things concerning China.

May God our Saviour direct to the use of such means as he will own and bless; and may God the Holy Ghost breathe upon this valley full of dry bones, that they may live!

I remain, dear sir, your's, faithfully,
ROBERT MORRISON.

THE MONTHLY DISTRIBUTOR;

Or Specimens of New Tracts, to be published by the American Tract Society, commencing with July, 1833.

PLAN AND OBJECTS.

1. It is intended to contain, each month, one or more of the *new tracts* issued by the American Tract Society.

2. It will enable those who desire it, to obtain the new tracts sooner than by the ordinary course.

3. It is hoped that by making the tracts extensively known, it will greatly increase the call for them at the depositories.

4. The postage on a periodical being comparatively small, it will enable the benevolent at once to give wide circulation to every tract that is peculiarly *seasonable*; or to order such as seem appropriate, to be sent to distant friends and acquaintances.

5. *Terms.*—Fifty cents in advance for twelve monthly numbers; and at the same rate for distributing a quantity of any one number.

It is hoped that many who receive this will be disposed to avail themselves of such a channel of influence, by advancing donations for the purpose, and directing copies of the series, or of particular numbers, to be sent to classes of men, or to individuals whom they may name.

It is also hoped that in many towns and districts a few individuals may be found ready to furnish a copy of the series to each family of their acquaintance willing to receive it. And who can tell what influence such examples may have toward a general supply of the families of the United States with religious tracts?

"The freedom and power of the press is a price put into our hands, not only to get wisdom, but to impart it to *others* and to *all*. We are under sacred obligations then, of which we cannot divest ourselves, to use this power, and to use it WELL."

Letters may be addressed to WILLIAM A. HALLOCK, Secretary, &c. No. 150, Nassau-street, New-York.

CONVICTION AND CONVERSION, ILLUSTRATED BY EXAMPLES.

The Publishing Comm'e of the Am. Tract Society wish to prepare a volume, or a series of small volumes, illustrating by examples the work of the Holy Spirit in the conviction and conversion of sinners. For this purpose they respectfully request clergymen and others to communicate well written and well authenticated reports of cases within their personal knowledge. It is not so much desired that the reports or narratives be of an extraordinary character, as that they be clear, concise, and discriminating, and thus afford plain instruction on a subject unspeakably important. The names of individuals whose cases are reported, especially if they are still living, it will doubtless be inexpedient to publish; but in every case it will be indispensable that the Committee have full testimony that the statements given are strictly authentic.

JAMES MILNOR, *Chairman*.
W. A. HALLOCK, *Sec'ry*.
New-York, June 17, 1833.

From the New-York Observer.

TO AMERICAN CHRISTIANS.

We have much pleasure in laying before our readers the following extract of a recent letter from Rev. John Angell James, of Birmingham, England, to a clergyman in this city. The admonition is seasonable, and we hope will do good:—

Your resolution, and which experience has proved to be no vain boast, to supply every family in the United States with a bible, within the term of two years, surprised and delighted your friends in this country; it was a resolution worthy of a people putting forth the energies of their mighty youth.—The prodigiously rapid rate at which the increase of your population is proceeding, plainly proves that your labor of love can never be considered as finished, but for ages to come, at least, only as just commencing. The flame of your zeal needs no effort on the part of foreigners to fan it, and indeed, there seem to be very few, if any, who are entitled to make the attempt; but still as the demands on the liberality of your christian patriots are so great and so continually augmenting, the voice of admonition can never come amiss, if it come in friendship, let it reach you from whatever quarter it may. God is sending, or raising you up, nearly half a million of immortal souls yearly, to be provided, not only with occupation and employment, but with the means of religious instruction; and this number is perpetually enlarging, a circumstance unparralleled in the history of the human race, and a circumstance which ought to sound like a voice from heaven, and be echoed from every pulpit and every newspaper in your land, till it shall be heard in every family and felt in every heart.

You have wisely determined to leave religion to its divine author and his grace in the hearts of his people, without entrusting it to the officious and injurious meddling of state policy. Hence all these millions that are rapidly accumulating in your country are necessarily cast upon the spontaneous liberality of your christian population for their religious instruction. It has been said by Dr. Chalmers, as an argument for religious establishments, that while man will supply himself with every thing for his temporal good as far as he can obtain it, because he has a natural taste and desire for it, religious instruction must be procured for him and carried to him, because for this he has no natural appetite, but an aversion; therefore a religious establishment, or a legal provision of religious instruction, is necessary for every country. But were the premises granted, the conclusion does not necessarily follow, since religious instruction may be supplied, and much better supplied, by the voluntary benevolence of the church of Christ, than by the enactments of secular legislation. While then your people reject the one method of furnishing the means of grace to your rapidly increasing population, it becomes them to be more and more zealous and liberal in supporting the other. America is the country where once more the problem is to be be solved, whether christianity needs the support of civil government for its existence and diffusion. In the valley of the Mississippi, especially, is the experiment again to be tried before the eyes of christendom, and for the instruction of both the present and all future ages, whether the cross of Christ is dependent for its triumph on the sceptre of the monarch and the sword of the warrior; whether there be power and grace enough in the divine Head of the Church, to prosper his own cause, without the decrees of senates, and the proclamations of kings. All eyes are turned upon the scene, where the trial is being made, with intense anxiety. Your every movement is watched by every friend and opponent of national establishments of religion. The latter, pointing to your waste plains, exultingly exclaims, "See the need of a legal provision for the religious instruction of the people;" while the former, confident in the expansive force of that love of Christ which constrains the hearts of his people, confident in the energies of the American nation, confident in the spirit of holy enterprise which is animating the hearts of the transatlantic Christians, and above all, confident in that Holy Spirit, which in such an eminently conspicuous manner, is pouring down his reviving influence upon your country, triumphantly reply, "Give them time, and see whether the christian patriots of the United States will not make that wilderness to rejoice, and those deserts to rejoice and blossom as the rose." We as dissenters have pledged you again and again to the friends of establishments in this country, for this great work. We boast of your spirit of enterprise, and tell them that your spontaneous liberality will far outstrip the tardy zeal of government and the inadequate supplies of legal enactments.

I am [illegible] sumptuous in saying these things in reference to your noble-minded people, but I am so convinced that the great duty of American Christians is a care for their own population, that I feel as if I must write as I do. Foreign missions are to you quite a secondary work. You have an infant world of your own to provide for, and for which, although you have done great things, you must do greater things yet. Unless your whole body of Christians of all denominations feel themselves called upon, as scarcely a nation was, at least in modern times, to consecrate their wealth to the evangelisation of their own country, your vast and beautiful valley of the Mississippi will, in an age or two hence, be shared between infidelity, popery and impiety. Never had the friends of the Redeemer such an opportunity of extending his cause immediately around them as you have in the United States. You have no pagan governments, no Mahomedan or popish superstitions, nor the prejudices generated by establishments, to oppose your progress. You meet, it is true, what is every where to be met with, the depravity of the human heart, and the power of Satan, but you meet them in the open field, unprotected by these fastnesses and strong holds.—You want nothing but men to preach and money to support them; for God, I believe, is willing and willing to bless your exertions to the extent to which you may be inclined to carry them.

I have already said, and the expression I now repeat, that such appears to me to be the demands of your country for able and faithful preachers of God's word, that a holy ambition, a kind of crusading spirit, should seize the hearts of all the young men of distinguished talent and piety in your churches to become ministers of the gospel, while all the men of wealth should catch the feeling and give them property to support them.—Half a century hence, your territory will be covered probably with fifty millions of immortal souls, and should the evangelisation of the people keep pace with their multiplication, you will by that time be in a situation, by the blessing of God, to influence the moral condition of the globe, and thus probably realise the supposition of your immortal Edwards, that the latter day glory may begin in America. What a bright and blissful vision to present to the eye of your religious and patriotic zeal. You must never cease, never slacken your exertions for your country's religious welfare, till from the borders of Canada to those of Mexico, and from the shores of the Atlantic to the coasts of the Pacific, there is not a single village without a minister of religion, nor a single family without a bible; in short, till the American people shall float upon a tide of radiance pouring from the sun of righteousness, and filling with splendor and with beauty every corner of the land.

If I should not be thought adding to the presumption of which I fear I have proved myself guilty already, by the freedom and length of the foregoing remarks, I would suggest that it appears to many of us in England, that you have your dangers even in America. There is a little, and perhaps not a little reason to apprehend that some mischief will result to the fine public spirit which pervades your christian population, from the perversion of revivals on the one hand, and from a speculative and controversial theology on the other; thus causing your zeal to blaze up in the wild fire of fanaticism, or else chilling its ardor and reducing it to a Laodicean lukewarmness. Pure revivals and a clear and full exhibition of christian doctrine are essential to your prosperity and activity, but their abuse in the way I have stated, are the Scylla and Charybdis which the great pilots of your evangelical community should be anxious to avoid, and nothing will prove a more effectual preservative from them both, than a steady course in the way of benevolent enterprise.

And now, my dear sir, to draw towards a conclusion of this tedious epistle, will you allow me once more to express the gratification I feel in referring to the circumstance which has led to my correspondence. These mutual and practical recognitions of our christian brotherhood, this reciprocity of religious interest in, and sympathy with each other, have a happy tendency to strengthen the bonds of even national friendship, and render it more and more difficult for two such countries to cherish any other feelings towards each other than those of respect and attachment. Thus while the party-writers on each side of the Atlantic are gendering strife and kindling the coals of enmity, it is the business of Christians who inhabit both countries to act as the guardians of peace, and quench these unhallowed sparks as fast as they are elicited.

May the God of all wisdom and grace, the ruler of nations, the head of the church, pour the blessings of temporal and spiritual prosperity on your country, cause the dew of his heavenly influence to descend upon all your churches and religious institutions, and especially crown with his divine benediction the labors of the Society with which it is your high honor to be connected. I remain, my dear sir, with sentiments of respect and affection, you sincere friend and brother in Christ, JOHN ANGELL JAMES.

PRISON DISCIPLINE SOCIETY.

Abstract of the 8th Annual Report, prepared for the Boston Recorder.

During the last year, none of the officers—seventy-two in number, including life directors—have died; among the one hundred and thirty-one life members, only two, Gardiner Greene and James Bowdoin.

Solitary Cells in Prison.—When this Society was formed, eight years ago, only two prisons, Thomastown, Maine, and Auburn, N. Y. are known to have been built, on the plan of solitary confinement. Not less than six thousand solitary cells have probably since been built. At the present time, prisons have been constructed, or provision made for their construction, on that plan as follows: State-prison at Thomastown, and county prison at Bangor, Me: State-prisons at Concord, N. H. and Windsor, Vt.: State-prison at Charlestown, houses of correction in Boston, Worcester and Dedham, and jails in New-Bedford and Greenfield, Ms.: State-prison at Wethersfield, Conn: State-prisons at Auburn and Sing Sing, penitentiary on Blackwell's island, and jail at Genesee, N. Y.: State-prison at Lamberton, N. J.: Penitentiaries in Philadelphia and Pittsburgh, and county prisons in Philadelphia, Pa.: Penitentiary at Baltimore, Md.: Penitentiary in Washington, and jail at Alexandria, D. C.: Penitentiaries at Nashville, Tenn. and Frankfort, Ky.: Prisons at Baton-Rouge, La. Jefferson city, Mo. Alton, Ill. Columbus, Ohio, and Kingston, Upper-Canada. So far as the extension of the principle of solitary confinement is concerned, there does not appear to have been a year since the reform commenced, in which more has been done than during the last.

Silence by Day and by Night.—This is a standing rule in all the reformed prisons; and is so enforced by the solitary cell and constant supervision, that evil communication, formerly so prolific of iniquity, is to a great degree prevented.

Bibles in Prison.—So great are the benefits which flow from placing a small bible with the prisoner in his solitary cell, that it has become almost as much a matter of course to see it lying upon the little shelf, as to see the fastening of the door which secures his person. And such have been its effects, that, were the question now to be asked, whether all other books could supply its place in the solitary cell, it would be answered by all the experienced of the reformed prisons in the negative.

Resident Chaplains in Prison.—The present chaplain at Charlestown was the first resident chaplain at Auburn, and the first in the country. A number of others have since been introduced. In conversation with those who have been reformed in prison, it is most interesting to see how the whole process of reformation is interwoven with the visits, the conversation, and the preaching of the chaplain. Said one—"I was sitting down at my work, and Mr. C. came along. Again, I was in my cell, and Mr. C. was at the door; and in another place, he put me in the way to save my soul, which I shall ever love him for while God gives me breath; and finally, I was falling down into hell headlong, and he hauled me out; that is the reason I love him."

Sabbath Schools in Prison.—The first prison Sabbath school is believed to have been established at Auburn by the first resident chaplain. This was one of the favorable results of having a resident chaplain; as probably no one not favorably known to the officers for wisdom and prudence could have introduced there a system of Sabbath school instruction. The students in the theological seminary attend the school as teachers. The example has been extensively imitated; and a Sabbath school is now generally considered essential in a good system of prison discipline. The present number of schools is estimated at not less than ten; teachers, about seven hundred; scholars, about fifteen hundred.

Morning and Evening Prayers in Prison. This practice also owes its existence to the resident chaplains; but a solitary instance is known in which any other officer has been willing to discharge the duty. It was first introduced at Auburn. The service was performed in the area in front of the cells, in which the prisoners were locked up. The voice of prayer falling upon the ear of the prisoner in his solitude, was the last sound of the human voice which was heard before the silence of the night; and it is difficult to conceive any thing more calculated to reclaim the wanderer and lead him to repentance.

Upright and Good Officers in Prison.—We bear a cheerful testimony to the mildness, integrity, and authority of a large proportion of the superintendents of our state prisons. We have looked over with some care a list of our acquaintances among them, and find but two or three who do not, in our judgment, sustain a high and honorable character in each of these particulars. If a superintendent can be made to do it, he is living among those who will, if they can, cause him to swerve from the path of duty. If he stands firm, he is an object of admiration. The office requires high qualifications, and it is a matter of congratulation that in the United States, generally, it is so well filled. Many of the subordinate officers, too, are respectable men; neither profane, nor intemperate, nor familiar with the convicts, nor fond of foolish jesting with each other; but faithful at their posts of duty, respectful to their superior officers and to visitors, feeling in common with all good citizens a sincere gratification in the order, industry, cleanliness, and improving character of the institutions under their care. In this respect the change effected in the state-prisons is immense and important; though there may be still some few cases where a thorough reform has not been effected.

Favorable Pecuniary Results in Prison. The state-prisons at Wethersfield, Ct. Auburn, N. Y. Baltimore, Md. and Frankfort, Ky. much more than support themselves, and have an established character for wise and cautious expenditure, and honest and productive industry. They not only pay for the food, clothing, and incidental expenses of the prisoners, but for the salaries of the officers. The prison at Charlestown has done the same the last year. Several other prisons are said to support themselves; but it is generally found at the close of the year, that there has been a draught upon the treasury of the state for current expenses. In some such cases the pecuniary results have been found to wear different aspects at the prison and at the state treasury; a fact dishonorable to those who make the returns, and calculated to cast suspicion over their whole conduct.

Favorable Moral Results in Prison.—The solitary cell has led to reflection and remorse; silence by day and by night has prevented evil communications; the bible has enlightened the understanding, quickened the conscience and affected the heart; the resident chaplain has preached Christ and him crucified, and persuaded numbers to be reconciled to God; the Sabbath school teachers, in their weekly visits, have done much, by kindness and sympathy and prayer, to remove from the hearts of the convicts the feeling that society was at war with them, and they would be revenged; the morning and evening prayers have given those who were disposed to do it, an opportunity to commit their ways to the Lord, and implore the divine blessing upon their own souls and the souls of their fellow prisoners; patient industry has been a great barrier to temptation; attention to cleanliness has removed many material causes of vice and immorality; a thorough ventilation has given to the prisoners a sweet and purifying atmosphere; improvement in health has had a subduing and grateful influence upon the heart; upright and good officers have given an example worthy of imitation; favorable pecuniary results have been the consequence and evidence, rather than the cause of favorable [illegible]

From the Emancipator.

THE MOTHER AT HOME.

The Mother at Home; or the Principles of Maternal Duty familiarly illustrated," is the title of a neat little volume just published by Crocker & Brewster. It is by Rev. J. S. C. Abbott, of Worcester. We copy two or three passages, out of the many that we marked for that purpose while looking it over, that the reader may see for herself how well it deserves attention. But in the first place, we ought to say that the work is divided into eight chapters, and that the remarks and illustrations are arranged under the following heads:—Responsibility: Maternal Authority: The Mother's Difficulties; Faults and Errors: Religious Instruction; Results. What christian mother can read without emotion the first sentences in the chapter on Responsibility?—

"A few years ago, some gentlemen who were associated in preparing for the ministry, felt interested in ascertaining what portion of their number had pious mothers.—They were greatly surprised and delighted, in finding that out of one hundred and twenty students, over a hundred had been borne by a mother's prayers, and directed by a mother's counsels, to the Saviour. Though some of these had broken away from all the restraints of home, and like the prodigal had wandered in sin and sorrow, yet they could not forget the impressions of childhood, and were eventually brought to the Saviour, to be a mother's joy and blessing."

In answer to the objection that every mother has not time to pay so much attention to her children as his remarks imply, the author says:—

"But the fact is that not one third of the time is required to take care of an orderly family, which is necessary to take care of a disorderly one. To be faithful in the government of your family, is the only way to save time. Can you afford to be distracted and harrassed by continued disobedience? Can you spare the time, to have your attention called away, every moment, from the business in which you are engaged, by the mischievousness of your wilful children?

"Look at the parent surrounded by a family of children, who are in the habit of doing as they please. She is very busy, I will suppose, upon some article of dress, which it is important should be immediately finished. Every moment she is compelled to raise her eyes from her work, to see what the children are about. Samuel is climbing upon the table. Jane is drawing out the andirons. John is gallopping about the room, upon the tongs. The mother, almost deafened with noise, wonders what makes her children so much more troublesome than other people's.

"Jane, let those andirons alone," she exclaims. Jane runs away for a moment; chases Charles around the room, and returns to her mischief.

"Charles, put up those tongs." Charles pays no heed to the direction.

"The mother seeing how he is wearing the carpet, and bruising the furniture, gets up, gives Charles a shake, and places the tongs in their proper situation; but by the time she is fairly seated, at her work again, Charles is atride the shovel, and travelling at the top of his speed.

"I need not continue this picture. But every one knows that it is not exaggerated.

Such scenes do often occur. Thousands of immortal spirits are trained up in this turbulence and anarchy and noise, for time and for eternity. Now this mother will tell you that she *has not time* to bring her children into subjection. Whereas had she been faithful with each individual child, she would have saved herself an immense amount of time and toil.

"We will suppose the case of another mother who has the same work to perform. she has taught her children prompt and implicit obedience. She gives three of them perhaps some blocks, in one corner of the room, and tells them that they may play, "*build houses*," but that they must not make much noise, and must not interrupt her, for she wishes to be busy. The other three she places in another corner of the room, with their slates, and tells them that they may play, "*make pictures*." The children, accustomed to such orderly arrangements, employ themselves, very quietly and happily, for perhaps three quarters of an hour. The mother goes on uninterrupted in her work. Occasionally she raises her eyes, and says an encouraging word to her children, now noticing the little architects in the corner, and now glancing her eye at the drawings upon the slates; thus showing the children that she sympathises with them, and takes an interest in their enjoyments. The children are pleased and happy. The mother is undisturbed.

"She does not let them continue their amusements till they are weary of them.—But after they have perhaps played three quarters of an hour, she says:—

"Come, children, you have played long enough. You may take up all your little blocks, and put them away in the drawer."

"Oh, mother," says Maria, "do let me play a little while longer, for I have got my house almost done."

"Well, you may finish it," says the judiciously kind mother, "but tell me as soon as it is done."

"In a few minutes, Maria says, "There ma, see what a large house I have built." The mother looks at it, adds a pleasant word of encouragement, and then tells them to put up all their blocks in the proper place. She tells the children with the slates, to hang up their slates, and put away their pencils; so that the next day, when slates and blocks are wanted, no time may be lost in searching for them.

"Now which mother has *the most time?* and which mother has the *happiest* time? And which mother will find the most comfort in the subsequent character and affection of her children?

"Perhaps some one will say, this is a pleasing picture, but where are we to look for its reality? It is indeed to be regretted that such scenes are of so unfrequent occurrence. But it is far from being true, that they do not occur. There are many such families of happy parents, and affectionate children. And these families are not confined to the wealthy and the learned. It requires not wealth, and it requires not extensive learning, to train up such a family. The principle of government is simple and plain. It is to begin with enforcing obedience to every command. It is to establish the principle that a mother's word is never to be disregarded. Every judicious parent will, indeed, try to gratify her children, in their reasonable wishes. She will study to make them happy. But she will never allow them to gratify themselves, in contradiction to her wishes."

Allowance must be made, Mr. A. remarks, for the ignorance of a child:—

"You have perhaps a little daughter, eighteen months old, who often amuses herself in tearing to pieces some old newspaper which you give her. It is to her quite an interesting experiment. Some day you happen to have your attention particularly occupied for a length of time, and at last raise your eyes, to see what keeps her so quiet upon the floor. Behold she has a very valuable book in her hand, which she has almost entirely ruined, and your first impulse is to punish her, or at least, severely to reprove her for the injury. But has she really been doing any thing deserving of punishment or censure? Ceartainly not. How can she know that it is proper for her to tear one piece of paper, but wrong for her to tear another? She has been as innocently employed as she ever was in her life. The only proper thing to be done in such a case, is to endeavor to teach the child that a *book* must be handled with care, and must not be torn. But how can she be taught this without punishing her? She may be taught by the serious tone of your voice, and the sad expression of your countenance, that she has been doing something which you regret. In this way, she may be easily taught the difference between a book and a newspaper.

"A little boy, about two years old, was in the habit of amusing himself, by scribbling upon paper, with a pencil. The father came into the room one day, and found that the little fellow had exceedingly defaced a new book. The marks of his pencil were all over it. Perfectly unconscious of the mischief he was doing, the child continued his employment as the father entered.—In many cases the parent, in irritation, would roughly have taken the book away, and inflicted a severe blow upon the cheek of the child. I thought I perceived that this was the first emotion in the mind of this parent, though he was of an unusually calm and collected spirit. If it was, however, he immediately saw its impropriety, for approaching his child he said in a perfectly mild and pleasant tone,

"Oh! my son, my son, you are spoiling the book."

"The child looked up in amazement.

"That is a book, my son; you must not scribble upon that. See here," turning over the leaves, "you will spoil father's book.—Here is some paper for you. You may write upon this, but you never must write in the book."

"The father then took the book, injured as it was, and laid it aside, without any exhibition of excited feeling. Now, how manifestly is this the proper course to pursue in such a case, and yet how few children are there, who, in such circumstances, would have escaped undeserved punishment.

"These illustrations are sufficient to shew the importance of making allowance for ignorance, and for accidents. And they also shew how frequently children suffer, when they are not to blame. If a child is punished, when innocent, as well as when guilty, the distinction between right and wrong is obliterated from his mind."

Such lessons and illustrations are very simple; but how much time is lost; how much vexation, and misery, and *sin*, is occasioned by want of conformity to them! The work was prepared, Mr. A. inform us, with particular reference to the mothers who attend his own ministry. It is calculated to be useful in a very high degree, in a far more extensive sphere, and will carry a happy influence to whatever village or fireside it may reach.

INTELLIGENCE.

MADAGASCAR.

Reception of the Scriptures by the Natives.

In the "Monthly Extracts" of the British and Foreign Bible Society, for February, we find a letter from Mr. Baker, missionary printer at Madagascar, now in England, in which he says:—

"The testament is to be found in almost every village in the interior, and at most of the military posts round the whole country. The great anxiety manifested by many hundreds of the natives towards christianity in 1830, and subsequently, was, in a very great degree, the effect of the distribution of the holy scsiptures. They were surprised at its contents; a spirit of inquiry was aroused; many crowded round our houses daily, carrying their testaments, with passages turned down, that they wished us to explain. The populace were then awakened to inquiry; and many learned to read from their personal friends, or from scholars, in order that they might read the testament.—Prayer meetings were established, ten in the town, and others out of it; and the testament was read in nearly a hundred schools, extending eighty miles round the capital, which is the mission station.

"I went one day to an ostler's house, who was a very poor man, and dwelt in a house very much inferior to his master's horse stable. I found neither chair nor stable, nor any other furniture or property, except the earthen pot for cooking rice, and the native plates. But I observed a strong wooden box, with a lock; and on inquiring what was in it, the ostler opened it and showed me his testament; thus preserved, to keep it from the rats, and from being stolen by any unprincipled scholar; and this I afterwards ascertained to be a very common case. The natives value it as their highest treasure.

"When the natives went out to the wars to a distance of perhaps five hundred miles, in 1830, and subsequently, not less than fifty "believers," as they were scornfully termed, carried their testaments; and by means of them, were enabled to keep up prayer meetings, by which many were brought to a knowledge of the truth; and many hundreds, perhaps thousands, were bro't to a general knowledge of christianity.

"At present, all the scholars who have been in the schools previous to August, 1832, have been dismissed, on proof being given of their knowledge of reading and writing; they, with others dismissed, amount to ten or fifteen thousand, and are all anxious to possess themselves of any thing printed. About 6000 new scholars have been put into the school; and very many voluntary learners learn to read in their own houses, and at the prayer meeting of the native believers."

From the New-York Observer.

A VISIT TO RHODE-ISLAND.

PROVIDENCE, *R. I. June*, 1833.

MESSRS. EDITORS—I have been spending some days in this important little *sovereignty*. And I assure you I have found many things here to interest me very much. Nothing in the way of hospitality or attention to a stranger has been wanting on the part of the inhabitants of this city of Providence, (where my letter is dated), or the other towns and villages which I have visited. Nothing can be more charming than the scenery around this place, Newport, and several other towns on the waters of the Narragansett bay.

The early history of this state is a chapter of thrilling incidents. Its settlement was occasioned by persecution, arising from honest but unenlightened views respecting religious opinions and rights; and in its infancy it was threatened with overwhelming destruction in the wars with King Philip.

The prevailing denomination of Christians in this state is that of the Baptists, who have many large and flourishing churches. The university of this place is under their direction chiefly, and is a most valuable institution. The efforts of Rev. Dr. Wayland, who is so well known and esteemed, and his coadjtuors, to revive and establish this ancient institution, have been crowned with signal success. There are now about 120 students, more than one half of whom are hopefully pious, and have the ministry of the gospel in view.

There are several congregational churches in this state, and a considerable number of other denominations, among which are several flourishing ones of the episcopal order.

The cause of education in this state has received a noble impulse within the last five or six years. A common school system, similar in its leading features to that of the state of New-York, has been established by legislative enactment; and many academies and schools of a high grade are in a flourishing state. Among these the large and prosperous academy or school of the *Friends*, established in this city, deserves to be mentioned. But I desire chiefly to call your attention to the Sabbath schools. These blessed institutions were not established to any great extent out of the chief towns and villages, until very recently. Four years ago, the General Agent of the American Sunday School Union visited this place, and addressed the people on the subject of making enlarged efforts to promote the Sunday school cause in every part of the state. The Board of Managers of the Rhode-Island Sunday School Union resolved to employ an active agency for this purpose for every succeeding year. During the next May or June, they employed six young men of the theological seminary at Princeton, N. J. and two young men from Brown university, to establish schools throughout the state. More than *ninety* schools were, in the short space of two months, or rather six weeks, commenced, and many of them were supplied with libraries. Every succeeding year the Board have continued to employ excellent young men of the university, and they have now a state agent, to whom they give a regular salary for the portion of the year which he spends in their service. They have also had three or four young men in the field for a few weeks this season. Besides these, Mr. Thayer, an active and devoted layman, at his own expense, I believe, is spending a portion of his time in organising bible classes in the state, to prepare Sabbath school teachers. In this way the good work goes on; and now Rhode-Island is far in advance of any other state in the Union, as it regards Sabbath schools. The youthful population of this state, which is of an age to be in Sabbath schools, is about 40,000! and the whole number actually attending Sabbath schools is nearly 15,000! of which about 12,000 are in connection with the Rhode-Island Sunday School Union. There are, however, very many young men and women in the numerous manufacturing establishments of this state, who are attending Sabbath schools and are arranged in bible classes. In this respect as well as in regard to opportunities of attending religious worship, the manufacturing [illegible] this state, as at present conducted, possess great advantages; and I have never seen anywhere a more interesting, intelligent, moderate and well-behaved class of young women than I have seen in the factories of Rhode-Island. Many of them give good evidence of piety. And as long as they are what they now are, instead of being [illegible] land are represented to be, as they are, as well as destroyers of health, as they always may be, schools of vice and piety. By the way, I must here advertise you that I am not a *tariff* man; so that you must not think that I am incidentally advocating the system.

We have just had here a fine public meeting in behalf of the American Sunday School Union, with reference to the effort which they are about to make in the south. It was held in Rev. Mr. Wilson's church, and was addressed by Messrs. Baird and Welch, of Philadelphia, Rev. Mr. Peters, Secretary of the American Home Missionary Society, and the Rev. Mr. Plummer, of Virginia. Between four and five hundred dollars were promptly raised, and as much may be raised here annually, if needed for the object. To show the interest which the people here take in this undertaking, I will mention a little circumstance. The Rev. Mr. W——, an excellent young brother, who labors in the second congregational church, was moved to pledge his church for thirty dollars a year for five years, (in all, $150), when he was at the public meeting in Philadelphia. I dare say he had some fears that he had gone too far in doing so; but when his people heard the object, it might be almost inferred that they were displeased for being put down for so small a sum, for they immediately raised almost $200, and intimated that they did not know but that they would give *that* sum annually if called upon to do it. This is the *right* spirit, and the right way of doing things. I like to see the people fully up with the ministers in doing good. In many cases, they are, (it is not to be disguised, however unwelcome), far ahead of those who should be the leaders of the sacramental host of God's elect.

This little state, which has only 1580 square miles, and a population of 97,000 at the last census, is abundant in wealth. It is greatly engaged in manufactures, and the old city of Newport and Bristol are beginning to revive in consequence of engaging in the whale fishery. It is calculated that at least 50,000 bales of cotton will this year be used in the various factories of this state. The value of this cotton, in its raw state, is, (at the rate of $40 per bale), $2,000,000. Each bale will average, when manufactured, 1200 yards of cloth, (or 60,000,000 yards in all), which, at the rate of ten cents per yard, (which is probably its *average* value), would amount to $6,000,000. From which it appears that the value of the raw cotton is trebled in the manufacturing processes of spinning, weaving, and bleaching, &c., and that the manufacturers, including *all* the *operatives* concerned, such as factors, cartmen, mechanics, &c. receive $4,000,000 for their labor! Cotton factories are established in various places throughout the state. In fact, this state is the greatest manufacturing state in the Union, in proportion to its extent. And these manufactures will flourish, tariff or no tariff, as almost every intelligent man here believes, save and except always the Hon. Mr. Burgess.

I am your's, &c.

From the New-York Evangelist.

FROM A CORRESPONDENT.

REV. MR. LEAVITT—As I promised to let you hear from me on my journey, I now take my pen to comply with my engagement. You will, however, permit me to anticipate a few days, that I may relate to you something that I heard when at Philadelphia, and which may encourage Christians to be liberal in the cause of benevolence.

A member of Dr. ——'s church, and a man who feels that the claims of Christ reach the purse as well as the heart, gave me the following facts from his own lips. Brother Peters visited P. for the purpose of presenting the claims of the A. H. M. Society, and he was present at the meeting. So pressing were the arguments of that good brother, that he felt it a duty to become a life member; but to this "the flesh" made such a vigorous opposition, that it overcame conscience; and summoning all his powers, he finally resolved that he *would not* do it. Shortly after he left P. for the north with his wife, and who should be on board the boat to trouble him but good Br. P. Again conscience said "Subscribe," and his lady united her voice with that of conscience.—The only answer however was, "I will not." On reaching their place of destination, he received a letter from the south, informing him of the failure of a debtor, and his consequent loss of $1500. "Well," said he, "wife, now I will do my duty. The Lord is chastening me for my sin, in withholding what I knew I ought to give." On his return to P. Rev. Dr. Rice visited that city for the purpose of presenting the claims of the same society, and Br. D. went to hear him. After the sermon, he went and gave his name as a life member. On his return to his house he found a letter lying on the table, and opening it, received the intelligence that a debt of $1500, which he had considered lost, had been secured.

Another of like complection I received from him, in regard to another brother. A president of one of our colleges called on him one day, to request him to make up the amount still necessary to endow a professorship, $500.—"Sir," said he, "I cannot do it: I have given all I mean to give this year, and have made up my mind to give no more." "Well," said the president, "I wish to present the subject, and leave you to do as you think best." Before he had concluded his statement, Br. E. felt it to be his duty to put down $500, and acted accordingly. "And now," said he, "I must go to work and make it." He immediately left the store, and while walking in the street, met a stranger, who inquired of him if he knew of any one who dealt in a certain article. "Yes," said he, "I do;" and concluded a bargain with him, upon which he cleared $1000.

Now, brother, these are facts which ought to encourage the people of God to cast their bread upon the waters. I am sure the man, who, *from motives of love to God and man*, thus invests his funds, confiding in the promise of God that it shall be returned, neither acts selfishly or imprudently. The following promises appear to me to encourage such conduct.—Prov. iii, 9, 10; xix, 7. 2 Cor. ix.

Thus far I wrote a few days since, and now resume my pen to tell you something about my journey to Connecticut. We left New-York, Thursday the 12th inst. for Middletown, in the Waterwitch, and reached it about 6 P. M. The sail up the Connecticut was very pleasant. At M. I met Mr. Baird, and we held a meeting in the evening for the southern Sunday school enterprise, and received a good subscription. On Saturday, I went to New-Haven on the same errand, and we held another meeting, and received a liberal subscription.

Last Tuesday, I met the General Association of Connecticut at Brooklyn, and assure you we had a delightful meeting. The most perfect harmony reigns in that band of love; and I enjoyed the pleasure of renewing my acquaintance with many whom I had formerly known. They adjourned on Thursday, after transacting a good deal of business.

I wish to let you know some of the things that were done there. Among the most important were the adoption of some vigorous resolutions in favor of moral reform, recommending Br. McDowall, and the cause he advocates, to the hearty confidence and cooperation of the churches of Connecticut. There was as much feeling manifested on this subject, as I ever saw in any meeting, and many tears were shed. Brs. Rice and Waterman spoke on the importance of ministers preaching faithfully and plainly on this subject. Rev. Mr. Yale, of New-Hartford, then arose, and with tears in his eyes, and so much affected as at times to be unable to speak, said that he wished to state a fact connected with this subject, calculated to strengthen the purpose of ministers to do their duty, in preaching the 4th as well as the other commandments. He remarked that a short time since, the appearances of an approaching revival among his people, were very manifest. There seemed, however, to be a want of someting to deepen conviction in the congregation. This led him to take up a course of sermons on the ten commandments. As he approached the 7th, feeling began to be deeper and deeper, and on the Sabbath when he preached on this, his house was fuller and more solemn than ever. The result of this course of sermons was a revival, issuing in the conversion of about two hundred. I am sure my brother, that ministers have greatly erred on this subject; and they must repent, or be guilty of great sin, in refusing to declare the *whole* counsel of God.

Here too, I was permitted to present the southern Sunday school effort. When I had finished, a brother rose and moved that we proceed to act on this matter. The resolution was carried, and an opportunity given to the association and others present to subscribe; when, to my surprise, as well as admiration of the benevolence of these dear brethren, I found they had pledged about $700. There were more, I should think, than twenty-five or thirty present at the time, and $98 were paid down. When I remember how small the salaries of these brethren are, and the self-denial they must make, in order to be thus liberal, I could not but love their piety. I reached Dorchester on Saturday, where I am now delightfully at home with Mrs. L. and my good Br. Rice, in the generous and much beloved family of Dr. Codman. The association will meet on Tuesday, and then I will let you hear from me again.

Your's, fraternally,

H. G. LUDLOW.

Dorchester, June 24, 1833.

From the New-York Observer.

Emancipation of one hundred Slaves.—It gives us much pleasure to announce, that the students in the theological seminary at Andover have pledged themselves to raise, with the blessing of God, within six months, a sum sufficient to effect the emancipation of one hundred slaves in Kentucky. We have received the following communication on this subject from R. S. Finley, Esq. the agent of the American Colonisation Society in this city:—

Office of the Colonisation Society,
New-York, June 10, 1833.

On the 3d inst. Charles Tappan, Esq. of Boston, a zealous and enlightened friend and liberal patron of the Colonisation Society, did me the favor to take me in his chaise from Boston to Andover, to which place I had been previously invited to confer with the students of the theological seminary, in the last mentioned place, as to the best means of advancing the interests of the Colonisation Society. On the 5th of June, before I left the place, the following testimonial of their approbation of the objects of the Society was handed to me by one of the students:—

"At a meeting of the students of the theological seminary in Andover, held on the 4th of June, 1833, the following preamble and resolution were adopted:—

"Whereas we have been assured by Robert S. Finley, Esq. who has travelled extensively in Kentucky, as an agent of the American Colonisation Society, that for every $30 which we may obtain for that purpose, one slave, of good character, may be voluntarily emancipated in Kentucky, and sent to Liberia,

"*Resolved*, That we pledge ourselves, with the blessing of God, to raise a sufficient sum of money, within six months from this time, to effect the emancipation and removal to Liberia, of at least one hundred slaves in Kentucky. "MILO P. JEWETT."

The gentleman who handed me the above preamble and resolution, informed me that they passed with only two opposing votes, and that they came from members of the Anti-Slavery Society.

Respectfully your's,

R. S. FINLEY.

The Colonisation Cause in the Princeton Theological Seminary.—At a general meeting of the students of the theological seminary in Princeton, N. J. held on Monday, June 24, 1833, the following resolutions were unanimously adopted:—

Resolved, That in the deliberate opinion of the students of this seminary, the plan of colonising, with their own consent, the free people of colour of this country, on the western coast of Africa, is an enterprise worthy of the prayers, efforts, and cordial patronage of every christian and patriot; and viewing it as such,

Resolved, That with the blessing of God, we will during the ensuing year, use all laudable efforts to enlist public sentiment in behalf of this enterprise, and to secure funds to aid the American Colonisation Society in sending out such emigrants as may be prepared to go.

Resolved, That the proceedings of this meeting be signed by its Chairman and Secretary, and be published under their direction.

TRYON EDWARDS, *Chairman.*
JAMES CLARK, *Secretary.*

American Contributions for the cause of Religion and Education in Ireland.—The London Baptist Magazine for May, contains the following extract of a letter from Rev. Stephen Davis, who recently visited this country to solicit funds for the Baptist Irish Society:—

"PHILADELPHIA, *March* 13, 1833.

"I send herewith a first bill of exchange for £200 more, making £850 transmitted since my arrival. My recent travels have been in the states of Virginia and Maryland, and wherever I go I am treated, as usual, with the greatest respect and kindness. I did not expect to have been able to send you so much as I have done; but I have received $4400, of which I have sent you $4100, and I now hope to get the gross amount made £1000, and to be very little over a year in my whole absence. There are, however, few causes that would have obtained so much favor, and I am almost as much indebted to the Presbyterians as the Baptists; but I have not received much from the other denominations."

Fifty Dollars offered for a Tract.—A gentleman has deposited in the hands of the subscriber fifty dollars, as a premium for a tract, "on the best mode of rendering the monthly concert for prayer most interesting to the churches, and conducive to the cause of missions." Writers are requested to send their tracts to Rev. Rufus Anderson, missionary rooms, Boston, on or before the first day of January 1834. The Secretaries of the American Board of Commissioners for Foreign Missions, together with President Humphrey of Amherst College, and the subscriber, are appointed by the offerer of the premium judges of the merits of the tracts; and the author of the tract which they shall pronounce best, will receive the premium.

T. H. SKINNER.

Andover, June 22d, 1833.

REVIVALS.

Brockport, Monroe Co. N. Y.—The following narrative has been communicated for publication in the Recorder:—

A narrative of God's dealings with the first congregational church of Christ in Brockport, Monroe county, since its organisation, but more especially for eleven months past.

The writer presents this brief narrative to the public, purely with a view of stimulating Christians to holy fervency of spirit; unfurling the banners of the cross of Christ; the salvation of sinners; and the glory of God.

Brockport is a beautiful, healthy, business village, on the Erie canal, twenty miles west of Rochester, the centre of a wide and luxuriant country; for its size equalled by few. The streets, splendid buildings, and numerous well filled stores, would compare in many respects, with our large cities, and sea-ports. It has risen up in the space of ten years, and is settled with enterprising young men, almost without an exception, from the fairest portions of our country, of wealth and intelligence. The population of the incorporated village, is about one thousand three hundred, and is daily increasing. The three towering steeples rising from its centre, with the church-going bells, tell to its inhabitants, and also to the passing stranger, that God is here.

The congregational presbyterian church was the last organised of the three, which was in 1828, but five years last March, and consisted of eight members. In the autumn of the same year, the Rev. Joseph Myers accepted an invitation from the church and society to become their pastor. His connection with them was dissolved in the spring of 1832. During the ministry of Mr. Myers, he admitted into the church rising of one hundred members, by letter and confession. They had been blessed with the Holy Spirit in the salvation of souls, which brought an accession to the church of about fifty subjects. The Sabbath school, the temperance cause, and many of the benevolent operations of the day, were in good repute.

On the morning of the fifth of July, 1832, Mr. Myers bade them farewell, and took his departure. The writer of this narrative arrived at Brockport the afternoon of the same day, without a knowledge of that fact, and a total stranger to the inhabitants. Within one hour after his arrival, he received an invitation to preach to them the next Sabbath, and from that to continue their pastor of stated supplies. Vital religion was at this time in general low. Few at first attended public worship on the Sabbath, and much fewer still the weekly meetings. When the Lord's day arrived, the incessant rumbling of carriages, the flight of steeds, and the walks of multitudes for amusement and pleasure, sickened the heart of piety, and filled the soul with pain, that had not been accustomed to see the commands of God thus wantonly abused. Christians were in a great measure strangers to each other, and in many instances perfectly unknown, although communicants at the same table. But from Sabbath to Sabbath, the congregation increased, with attentive hearers. The weekly, and particularly the female prayer meetings, revived in devotion, spirituality, and numbers. The inhabitants in general, and especially the youth, seemed to respect and treat with becoming propriety their new pastor, and their hospitality, attention, and kindness, have drawn forth gratitude from his heart.

A scene of deep interest occurred, the fore part of last February; the death of a young lady, *Adaline Benedict*, of a few days' sickness, and a member of this church; which roused Christians to self-examination and intensity of feeling. Early on the day of her death, it was announced by the physicians, that she must die. This intelligence she met in the calm and quiet possession of her reason; lamented her past remissness in religion; spoke freely of her departure. A number of the members of the church being present, she urged them to greater faithfulness; expressed her ardent desire for a revival of religion, and especially the conversion of the youth; kissed each one, and all the members of the family, and bid them a final farewell. She told us, that by faith she saw the Saviour; that *he* was present with her; that she had done with mortal things, and was going to dwell with Jesus. This was one of the most calm, rational, peaceful, and triumphant deaths, I ever witnessed.

From this period it was believed, by a few of God's dear children, that the Lord was at hand, to pour out a blessing, and gather souls into his vineyard. They saw, by faith, the cloud rising, and felt that salvation was coming out of Zion. A spirit of fervent prayer was, in many instances, extremely apparent.

Protracted religious efforts were proposed, again and again. Some were reluctant; others urged the necessity. The meeting was on the whole agreed upon, but put off from week to week, for further preparations of the church, and for the descent of the Holy Ghost. Days of fasting and prayer, and visiting from house to house, were repeatedly observed. Christians became more and more absorbed in the salvation of souls; sinners began to think and talk of the necessity of their having an interest in the Saviour; and the congregation on the Lord's day evinced that God in a special manner was among us; altho' it was hard to make some believe it. Eternal mercy seemed to hover about us, portentous of a shower of grace.

April 25th.—Thursday morning came, and agreeable to appointment, the people of God assembled at the sanctuary, and commenced their unremitted protracted religious efforts, in fervent prayers and supplications for the descent of the Holy Spirit upon this place of dry bones; that he would breathe upon them that souls might live. Christians humbled themselves before God, from day to day, with confessions and tears of penitence. One day the church made a confession of her past transgressions, and renewed her covenant engagements with each other and with God, to go forward in this great work of saving men.

Saturday morning, the church came out and bowed herself around the altar, with all their children then present; and there, with strong cries and tears, consecrated them to the living God. All these children, I believe, without an exception, are now in the church, or else indulging a hope of salvation.

Sabbath and Monday told the interest of the occasion, by a crowded house, and solemn attention to the word of God preached. Five were already entertaining a hope of eternal life, and many were serions. Neighboring clergymen came to our assistance. A sermon had been preached on each afternoon and evening, while a number were visiting and praying from house to house through the village.

On Monday evening, 29th, the Rev. *Jedediah Burchard* arrived, pursuant to a pressing invitation; and notwithstanding his enfeebled health, impaired by excessive duties at Rochester, where about eight hundred souls, it is said, were converted to God, in a few weeks, he entered upon his indefatigable labors. The same arrangements were observed as has been heretofore mentioned; the anxious room was crowded every forenoon. At the same time Christians were pouring out their souls to God, that the Holy Ghost might do his office-work. The field was truly white for the harvest, and the reaper's sickle gathered the fruit.

The instructions given to sinners, were, so far as I can judge, truly evangelic and apostolic. The heart of the sinner was presented in living characters before him. His condemnation, and the justice of God, were pressed with cogency. Salvation by Jesus Christ, and the instant surrender and submission of the sinner, as clay in the hand of the potter, without making any reserve, were urged with pathos, and held up with such perspicuity, after each sinner had been conversed with privately, that infidels, and those who had grown old and hardened in sin, fell prostrate at the feet of Jesus, relinquished their refuges of lies, and submitted themselves into the hands of a just and holy God. Many contirmed infidels, as they afterwards confessed, were disarmed, yielded the controversy, and are changed from the lion to the lamb. Every anxious room, on each day, announced many new trophies of the cross of Immanuel.

Saturday of the same week, Mrs. Burchard commenced her course of religious instruction with the children, with the assistance of a few mothers. These religious efforts were remarkably blessed; and on examination, mothers obtained comfortable evidences for more than sixty of these children, that they are born of the Spirit of God; most of whom were members of the Sabbath school. We fix our seal of approbation to Mrs. Burchard's course of moral and religious instruction, as salutary.

People of all ages and grades in society flocked here from the adjoining country, and placed themselves under the cloud of eternal mercy; and many returned home, rejoicing in the Saviour; and the neighboring churches have received accessions to their numbers and strength.

The village rocked day and night from centre to circumference, because the hand of the Almighty was laid upon it. The meetings were remarkably silent, and the utmost decorum and propriety were observed, which presented the religion of Jesus to the understanding and heart of the wise and unprejudiced. Many, however, stiffened their necks and hardened their hearts, against the striving of the Holy Ghost.

Sabbath the 12th, fifty-two adults publicly avouched the Lord Jehovah to be their God, and sat down at the communion-table, twenty-two of whom received baptism. The work of the Lord still progressed, with unabated interest, nearly through the week.

The following Sabbath, May 19th, the Lord's supper was again administered, when forty-two were admitted, upon confession of their faith, to the communion; thirty-four of whom received the ordinance of baptism. This was a glorious day to this church, never to be forgotten. The number admitted is ninety-four; and thirteen are propounded for communion; and we hope many more will still come into the city of our God, of which glorious things are spoken. The number that have obtained a hope of eternal life, is between three and four hundred; and we trust the work shall not cease, till all Brockport is converted to the Saviour.

Among those received into the church, are a number of men of business, merchants, and men of intellect, ranked among the first in society. An equal proportion already received into the church, are males, and many of them blooming young men, who promise much to this place and to the world, who will front the battles of Christ, when the hand which pens this will be silent in death.

The meeting, after having been in progress twenty-five days, closed Sabbath evening, an overwhelming assembly present, with an appropriate and affectionate address, by Rev. Mr. Burchard, which will not soon be erased from the memory and the hearts of many. He then took his leave of the congregation, followed by the united prayers and blessing of, perhaps, five hundred professed Christians.

I have admitted, since last July, to this church, one hundred and nine persons, and baptised sixty adults. The whole number of communicants is now rising of two hundred. That all these may stand on the Mount Zion of God, and be received to the general assembly in heaven, and church triumphant, is the desire and fervent prayer of their brother and friend,

JOEL BYINGTON.

Brockport, May 25, 1833.

LeRoy, N. Y.—A protracted meeting was recently held in LeRoy, during which there were a large number of hopeful conversions. We have deferred any particular notice of it, as we have hoped that we might be furnished with a full account by some responsible person who was a witness.—*Revivalist.*

WESTERN RECORDER.

UTICA: JULY 9, 1833.

Anniversary of the Western Sunday School Union.—The annual meeting of this Society was held on the 4th inst. at the Rev. Mr. Aikin's church, in this city.

GERRIT SMITH, Esq. of Peterboro, the President, took the chair at 10 o'clock, A. M.

The report of the Managers was read and accepted. [Our columns will hereafter contain the report at length.]

The following resolution was then presented by the Rev. Elon Galusha, and seconded by Benjamin F. Butler, Esq. of Albany, and supported by those gentlemen with able and interesting addresses:—

Resolved, That the important bearing of the Sunday school system upon the welfare of our country, demands the active co-operation of laymen, no less than that of the ministers of religion.

The Corresponding Secretary then introduced the following resolution, which was adopted, viz:—

Whereas adequate efforts are wanting for the support and success of the Sabbath schools in many places within our bounds: Therefore,

Resolved, That the Auxiliaries belonging to this Union be requested, without delay, to take into consideration the enquiry, *What is the best practicable means of promoting the Sabbath school cause within their respective limits?* and to report the result of such enquiry to the Corresponding Secretary of this Society at Utica.

The following resolution, supported by Alvan Stewart, Esq. was also adopted:—

In order to promote a more general examination into the merits of the Sunday school institution, and to awaken a greater interest and effort in its behalf—

Resolved, That the ministers of the gospel, within our limits, be invited to lay the Sabbath school cause before their people on some suitable occasion, as near the first Sabbath of August next as may be, giving previous notice thereof in public.

The Rev. Lewis H. Loss offered the following resolution, accompanied with appropriate and impressive remarks, which was seconded and adopted, viz:—

Conscious that the Sabbath school cause depends for its success upon the blessing of God attending human efforts: Therefore,

Resolved, That the Auxiliaries of this Union be requested to take such measures as may be necessary, to insure the regular observance of the Sabbath school concert in prayer, on the [illegible]cond Monday of each month.

The public exercises were then closed by the President of the Society, in a powerful exhibition of the peculiar features and importance of the Sabbath school system.

A proposition was then laid before the meeting, to amend the constitution, in such a manner as to create an equal representation from all the denominations embraced in the Society. The amendment is contained in the following resolution, which was unanimously adopted:—

"*Resolved*, That the Directors and other officers of the Board be composed of equal numbers from each denomination of Christians cooperating in this Union."

The Rev. Dr. Kendrick, of Hamilton Theological Seminary, President Dwight, of Hamilton College, and other members, addressed the Society in the course of the meeting.

The Society then proceeded to the election of officers for the ensuing year; the President having having expressed his wishes declining a re-election.

The following Officers were chosen:—

President.

LEVI BEEBEE, Esq. of Watertown.

Vice-Presidents.

Gerrit Smith, Esq. of Peterboro.
Rev. Dr. N. Kendrick, of Hamilton.
William Williams, of Utica.
W. A. Boyd, of Seneca Co.
Rev. Joel Bacon, of Hamilton.
Rev. Elon Galusha, of Hamilton.
Charles Babcock, of New-Hartford.
John Wayland, of Clinton.
Rev. Andrew Yates, of Chittenango.
Rev. Alex'r M. Mann, of Ithaca.
Charles C. Brodhead, of Utica.
Rev. J. F. Schermerhorn, of Utica.
Rev. J. G. Tarbell, of Dryden.
Mr. Dygert, of Little-Falls.

Directors.

Alexander Seymour,	John Mars.
Edward Bright, Jun.	Robert M. Ludlow.
William Clarke,	Abraham Shepard.
Rufus Northway, Jun.	Alex'r M. Beebee.
Rev. G. W. Bethune.	Palmer Townsend.
Rev. S. C. Aikin.	Alvan Stewart.

Jared E. Warner, *Recording Secretary.*
Walter King, *Corresponding Secretary.*
Otis Whipple, *Treasurer.*

Peace in the Churches.—It is greatly to be deplored that any in the church should be enamored with the spirit of war. We regret exceedingly to observe that some few persons seem to be trying to unbury the tomahawk, which we had hoped the last General Assembly had effectually disposed of. We trust that they will not succeed; for notwithstanding the fears they may entertain, and *perhaps* in some few instances, honestly entertain, for the purity of the church, it would at least be safe to wait until there was such tangible proof of error, as should form the ground of a *regular discipline.* It is certainly a strange deportment for Christians, in the same church too, to sound the alarm of heresy and danger, when at the same time they have not been able or willing to pursue the gospel steps to obtain redress.

We deem this the sin of the age. If a minister, or church member, or Presbytery, are supposed to have gone astray, perhaps the first intimation they get of it is from the public prints. Instead of taking the steps of the gospel, the first thing now is to "*print it;*" not even waiting to learn whether the facts are true. We should really suppose that a part of the 28th chapter of Matthew was omitted in a large proportion of our bibles. At any rate, the duty it enjoins is most criminally overlooked. We regard the person who gives publicity to a real or supposed misdeed, before he has pursued the gospel course, as guilty of slander. He well deserves to be set down with the heretic, for there can be no more disturbing heresy than this.

And we call upon all who love peace, to aid in the attempt to restore the allen ordinance of discipline to its proper place in our churches. Let that brother or sister, who, from mere suspicion, or the love of discord, can throw the whole church into disorder, be taught that the gospel frowns on such misdoing.

We think it would be a good service, if every minister would take up this subject, and preach on discipline. And to give greater certainty to its being done, we wish a Sabbath might be appropriated to this object, and a "simultaneous effort" made to correct what we honestly believe to be the crying sin and the source of all the mischief in our churches. Let prayer especially be made to the God of heaven, by all who love the Lord Jesus Christ, and the peace and purity of the church, that this spirit of scandal may be suppressed. If the gospel remedy is deemed inadequate, let those who deem it so be marked, and let them get a new bible which shall suit them better.

"*Felonious Wantonness.*"—We have received a very friendly letter from a gentleman in New-York, on the subject of an article we some time since inserted from the Liberator, with our own comments, pronouncing it an intolerable slander. We are thankful for the good feeling of our esteemed brother. But we cannot alter our opinion. He thinks we are not well informed upon the subject. We never spoke more advisedly. The article affirmed, that if a presbyterian minister in New-York should decry a slave-driving minister or an elder, &c. he would be ecclesiastically indicted, deposed, &c. &c. The facts mentioned by our friend took place in Virginia; and about Virginia we said nothing. We spoke of New-York. We are well persuaded that many ministers in this state would refuse to receive into their pulpit, or to their communion, a slave-driving minister or elder. And we know that should he do so, no ecclesiastical gibbeting need to be feared. We have known it to be done, ten years ago. Nothing can be more unkind and untrue than such an allegation, when applied to the state of New-York. At least so we think.

Hamilton College.—This evening, (Tuesday), the citizens of Utica are requested to meet at Mr. Bagg's hotel, in this city, to take some measures in behalf of this college. We hope the effort may meet with such encouragement as its importance deserves. Every citizen of Utica has a deep interest in the prosperity of Hamilton college, and should feel personally responsible to promote its prosperity. A suitable effort now, and such an one as can easily be made, will probably place this institution on a substantial basis, and ensure to the county the advantages to be derived from a most respectable literary institution.

Onondaga County Bible Society.—At a meeting of the Onondaga County Bible Society, held at Syracuse, on the 11th ult. the following gentlemen were appointed Officers for the ensuing year:—

MOSES D. BURNETT, Esq. *President.*
Dr. Joseph W. Brewster, 1*st Vice-President.*
Hezekiah Strong, 2*d Vice-President.*
Rev. Carlos Smith, *Recording Secretary.*
Rev. J. W. Adams, *Corresponding Sec'ry.*
Joseph Swan, Esq. *Treasurer.*

The following resolutions were adopted:—

Resolved, That this Society will, with the blessing of God, supply every destitute family in the county with the bible, within six months.

Resolved, That Rev. B. B. Stockton, M. D. Burnett, and Joseph Swan, be a committee to publish the proceedings of this meeting, and to address a circular to the Branch Societies and the public, with a view to awaken in the christian community the importance of immediate effort in the bible cause.

Installation.—Rev. Edward Fairchild was installed as pastor of the church at Hampton, on Thursday the 30th inst. Rev. Samuel Whittelsey offered the introductory prayer: Rev. Ova P. Hoyt preached the sermon: Rev. Israel Brainerd proposed the usual questions, and made the installing prayer: Rev. Moses Gillet gave the charge to the pastor; and Rev. Noah Coe the charge to the people.

On the same day, Rev. R. M. Davis was installed pastor of the church at Marshall.

To Correspondents.—Communications omitted this week will be attended to in our next.

For the Western Recorder.

A PASTORAL LETTER,

To the Churches under the care of the Presbytery of Watertown.

DEAR BRETHREN—One of the means which God has appointed for the well-being of his churches on earth is, the watch and care of spiritual rulers. They are not to lord it over his heritage, but kindly and faithfully to instruct them out of his word in relation to all their duties, and to warn them of every danger to which they may be exposed. Placed in these responsible circumstances, we feel desirous of discharging our duty in such a manner as to acquit ourselves before God, and secure the best interests of the cause of Christ.

We live in an age that is distinguished for the blessing of God on his appointed means of grace. It is an age of revivals, of comparatively rapid movements in the moral world; and therefore, an age in which the greatest care is necessary to secure all possible benefits from our peculiar privileges, and to avoid the evils which must always, and especially at such a time, result from a disregard to the faith and order of the gospel. We desire to witness the outpouring of the Holy Spirit on all our churches, and all the waste places around us. We would encourage the faithful and constant use of all means and measures which receive the countenance of the scriptures to promote such a result. We would see every one, from him that ministers at the sacred altar, to the most retired member of the church, doing with his might what his hands find to do.—We wish that holy zeal and christian activity were increased an hundred fold; and we are confident that this must be, before the strong holds of iniquity among us can be broken up, and the perishing thousands around us brought into the kingdom of Christ. We need not, therefore, say, that we approbate protracted meetings, where the main reliance is on the truth of God, plainly and affectionately preached, and prayer for the spirit to impress it deeply on the conscience and the heart, and all other means which may legitimately promote the attainment of the same end.

But upon one point simply, we wish at this time to put the churches on their guard. It is the practice, we believe, of all Presbyteries, to have a standing committee, to examine the credentials of such preachers as may come among them from other ecclesiastical bodies, whether they be Presbyteries or any other body, and to give a certificate that the churches may safely receive them as bearing regular credentials. This Presbytery has appointed Rev. *G. S. Boardman*, Rev. *Daniel A. Clark*, and Rev. *J. D. Pickands*, to act as such a committee. Therefore, when any preacher that is a stranger comes to any church, and offers to labor with them, that church should require a certificate from one or more of this committee.

Brethren, you will see the object of this arrangement at a glance. It is to prevent the churches from being imposed upon by men who have no regular credentials. Several such instances have formerly occurred in this region, and the evils are still felt. They introduced principles and practices which have greatly injured the sacred cause of revivals, brought reproach on the office of the ministry, promoted the growth of infidelity, and marred the peace and harmony of the churches. In this matter, every thing depends on the course the churches take. If they will not exercise caution, it is impossible for the Presbytery to save them from the consequences. Good ministers will submit to this requisition, for the sake of the end to be attained; others ought to be checked. This requisition is not to be made of a travelling minister, who may be invited to preach on his way; but of such as come within our bounds for the purpose of laboring.

In this communication, no reproach is intended be cast on any church, or preacher, who has unintentionally disregarded this rule of safety to the cause of Christ. The design of Presbytery is simply to urge the churches to the performance of a duty, which will be found to result in their own welfare, as branches of the great family of Christ; and we trust that it will be received in kindness, and strictly regarded in the practice of the churches as important. By order of Presbytery,

J. SESSIONS, *Stated Clerk.*

For the Western Recorder.

ONEIDA SUNDAY SCHOOL UNION.

At a meeting of the friends of Sabbath Schools, held at the first presbyterian church, Utica, July 4th, 1833, agreeably to public notice, for the purpose of consulting upon the expediency of forming a County Sabbath School Union—Col. WILLIAM WILLIAMS was called to the chair, and D. BENNETT appointed Secretary.

The object of the meeting having been stated by W. King, Esq. corresponding secretary of the Western S. S. Union—

Resolved, That the meeting organise a Society auxiliary to the Western Sunday School Union.

Resolved, That the following constitution be adopted:—

CONSTITUTION.

The friends of Sabbath schools from different parts of the county of Oneida, being assembled in pursuance of a public notice and invitation, on the fourth day of July, 1833, at the 1st presbyterian church in Utica—in consideration of the importance of united and concentrated effort in this department of christian enterprise, and with a view particularly to carry forward the benefits of that institution to such places as are yet destitute, do now unite ourselves into a Society, with the name of the ONEIDA SUNDAY SCHOOL UNION; and for the rules of our Society in general adopt the following constitution:—

Art. 1. All persons contributing to the interests of this Society, by personal services or otherwise, shall be members.

Art. 2. The officers of this Society shall be a President, Vice-President, Secretary, Treasurer, and Executive Committee, consisting of two persons from each denomination of evangelical Christians represented at this meeting; which officers shall constitute a Board of Managers, and continue in office during the pleasure of the Society.

Art. 3. A regular meeting of this Society shall be held at such time and place as a majority of the aforesaid officers may from time to time direct, giving seasonable notice thereof to the public.

Art. 4. It shall be the duty of the Managers, to unite as far as practicable, all the Sabbath schools in the county, belonging to the aforesaid denominations, into a connection with with this Society; to appoint other committees and agents as they may think best, and to adopt all such measures as their judgment shall approve, for promoting the best interests of the cause.

Art. 5. This Society shall be auxiliary to the Western Sunday School Union, and make an annual report of the state of its schools.

The following Officers were then duly elected:—

Col. WILLIAM WILLIAMS, *President.*
ALEX'R M. BEEBEE, Esq. *Vice-President.*
Mr. SYLVANUS HOLMES, *Secretary.*
J. H. RATHBONE, Esq. *Treasurer.*

Executive Committee.
Rev. G. W. Bethune,
Mr. Milton Brayton,
Alvan Stewart, Esq.
Mr. Palmer Townsend,
Mr. E. Bright, Jun.
Mr. Rufus Northway, Jr.

Resolved, That the Board of Managers meet at the office of the S. S. Union, on Wednesday next, July 10, at 9 o'clock, A. M.

Resolved, That the proceedings of this meeting be published in the Western Recorder and Baptist Register.

The meeting then adjourned *sine die.*

WM. WILLIAMS, *Chairman.*
D. BENNETT, *Sec'ry.*

THE VERSE-A-DAY SYSTEM.

ACTS—CHAP. XIV.

Tuesday, July 9.—14. Which, when the apostles Barnabas and Paul heard of, they rent their clothes and ran in among the people, crying out,

Wednesday, July 10.—15. And saying, Sirs, why do ye do these things? We also are men of like passions with you, and preach unto you, that ye should turn from these vanities unto the living God, which made heaven and earth, and the sea, and all things that are therein;

Thursday, July 11.—16. Who in times past suffered all nations to walk in their own ways.

Friday, July 12.—17. Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

Saturday, July 13.—18. And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

Sunday, July 14.—19. And there came thither certain Jews from Antioch and Iconium, who persuaded the people; and having stoned Paul, drew him out of the city, supposing he had been dead.

Monday, July 15.—20. Howbeit as the disciples stood round about him, he rose up and came into the city; and the next day he departed with Barnabas to Derbe.

Tuesday, July 16.—21. And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch.

POLITICAL.

FOREIGN.

London papers to the 23d of May have been received at New-York.

A treaty has been concluded with the Dutch government, which settles the "Belgian question."

The affairs of Don Pedro are spoken of favorably, though no important event has occurred.

Discontents in England are becoming more and more apparent. There had been a great meeting at Birmingham, amounting to more than 100,000 persons, to petition the king to dismiss his ministers.

Sir Andrew Agnew's bill for the better observance of the Sabbath, was rejected in the House of Commons, on the 16th of May, by a majority of six. For the bill 73, against it 79.

The minsterial plan on the subject of negro slavery in the West-Indies does not satisfy the public expectation; and on the 17th of May, Mr. Buckingham proposed in the House of Commons a series of resolutions, the first of which declares the right of every slave to emancipation, *without delay, and without price.*

The reports from Constantinople, respecting the affairs of Turkey and Egypt, are stated to be so numerous and contradictory, that it is difficult to form any decided opinion concerning them.

DOMESTIC.

The President's Tour Ended.—In our last week's paper, it was mentioned that President Jackson left Salem on Thursday the 27th ult. for Andover and Lowell. He visited Andover, and arrived at Lowell at 3 o'clock in the afternoon. Here he was met by an immense concourse of the inhabitants. In the procession there were about three thousand young women, dressed in white, with sashes of different colours, to designate the manufacturing establishments to which they respectively belonged, without bonnets, but each carrying a parasol. They walked four abreast, and extended about three quarters of a mile. The President afterwards visited one of the principal factories, and dined at the Merrimac hotel, where he passed the night.

On Friday afternoon, the President reached Concord, N. H.; where he was received by the civil and military authorities. On Saturday morning he reviewed a battalion of light infantry, and at noon he visited the State Legislature, assembled for that purpose in the representatives' hall.

Here, it appears, the President suddenly terminated his tour. Being completely exhausted by fatigue and ill health, he declined extending his journey to Portsmouth and Portland, and determined to return immediately to Washington. He left Concord on Monday morning; and it will be seen by the following article, from the New-York Daily Advertiser of Thursday last, that he passed that city on Wednesday morning:—

"In common with the rest of the community, we presume, we were much surprised yesterday morning, to hear that Gen. Jackson had passed by this city, without even landing, on his return from his eastern journey. It seems that the state of his health was such, that he went no further east than Concord, and thence retraced his steps with such expedition, that he drove by Boston unobserved, and passed the night at Roxbury. From Roxbury he proceeded to Providence, where he took passage in a steam-boat for New-York, arrived here in season to take the morning boat for Philadelphia, passed from one boat to the other, and departed immediately for the latter city. We understand that he appeared weak and much debilitated."

The President arrived at Washington on Thursday the 4th inst. at 10 o'clock in the morning, having travelled about five hundred miles (the distance between Concord and Washington) in three days and three or four hours.

The Cholera.—The cholera has crossed the Allegany mountains, and several cases of it have occurred at Fredericksburg, Va; near Hagarstown, Md.; and in Clayville, Pa.

The disease still prevails in many places beyond the mountains; but it appears by the following letter from New-Orleans, dated the 17th ult. to have subsided in that city:—

"Since last addressing you, we have had an awful time, by the violence by which the very worst description of the cholera raged, until within the last few days. It has ceased as suddenly as it commenced, and there is now no more of it. Our city is very dull, and strangers are almost all off, and nothing but cotton appears to sell."

The ravages of the disease at Tampico, in Mexico, have been truly awful. If the accounts are correct, *nearly one thousand souls, or about one-fourth of the whole population, have been swept off in sixteen days!*

Three Steam-Boats burnt.—Three steamboats, laden with goods and produce, were burnt at the wharf of Louisville, Kentucky, on the 21st ult. No lives were lost.

Expedition.—A party of gentlemen left New-York on Thursday morning, at quarter past 7, and reached Saratoga before 10, P. M. the same evening.

Summary Justice.—A man by the name of Skinner, arrived at Ballston-Spa in the evening of the 29th ult. He was the next day arrested for stealing the horse which conveyed him thither; and the court being in session, he was indicted, brought to trial, plead guilty, and was sentenced to the state-prison; all in less than twenty-four hours after his arrival.

Rail-Road.—The rail-road from the canal at Rochester to the head of ship navigation, at the mouth of Genesee river, is completed and in operation. The road is three miles in length, and runs on the east side of the river.

The Author of Junius.—The Belfast (Ireland) Whig, of the 9th of May, contains the following:—

"Lord Grenville, now very old, is seriously indisposed. On his death, the secret respecting the author of "Junius's Letters," will be disclosed; his lordship having long been in possession of it. The documents are at Stow, the seat of the Duke of Buckingham, who is also ill.

John Randolph.—From an original letter of Mr. Randolph, published in the Richmond Enquirer, we gather the following account of his descent from the celebrated Indian Princess.

1. Pocahontas. 2. Thomas Rolfe. 3. Jane Bolling. 4. John Bolling, the elder. 6. John Bolling, the younger. 6. Jane Randolph.—7. John Randolph, of Roanoke, the elder.—8. John Randolph, of Roanoke, the younger; making just seven descents from Pocahontas.

The Boston Gazette states, that between Nashua and Concord, the horses attached to the carriage in which the President was riding, took fright, and after running about three miles were brought up by the driver, without the least accident having occurred to any one.

In the course of the Avery trial, BECK'S Medical Jurisprudence was repeatedly referred to as authority of the highest order. Such it undoubtedly deserves to be considered.

MARRIED,

In this city, an the 4th inst. by Rev. Mr. Aikin, Mr. *John Greaves*, of Skaneateles, to Miss *Ann Merrell*, daughter of Mr. Ira Merrell, of this city.

In Hartford, Conn. on the 23d ult. by Rev. Mr. Smith, Mr. *James Bidwell*, merchant, of this city, to Miss *Orra Seymour*, of Hartford.

In New-York, on the 30th ult. by Rev. Dr. Bogart, Col. *Aaron Burr*, to Mrs. *Eliza Jumell*, both of that city.

DEATHS.

In New-York, on the 29th ult. *Elisha Williams*, Esq. of Waterloo, but for many years an inhabitant of the city of Hudson. Mr. W. went to New-York a short time before his death, to obtain medical advice; but too late, as the event has proved, to receive benefit from that source. Mr. W. has long been known as a practitioner at the bar of great distinction. His genius and talents were of the highest order; and his eloquence, as displayed on many occasions, has rarely been equalled. Among his friends and associates, his conversation was often of a brilliant and captivating kind, distinguished by frequent sallies of wit and humor. Few men had more friends, or friends more sincerely attached to them, than Mr. Williams.—*N. Y. Daily Adv.*

In Monticello, Mississippi, on the 9th ult. of cholera, his Excellency *A. M. Scott*, Governor of that state.

In Hartford, Conn. on the 22d ult. the Hon. *John Russ*, aged 68; for several years a member of Congress from that state.

In New-York, on the 28th ult. Rev. *Gerardus A. Kuypers*, D. D. aged 66. He had been for forty-four years one of the ministers of the reformed Dutch church, and was at the time of his decease the senior pastor in that city.

In Albany, on the 23d ult. *John B. Southwick*, Esq. son of Solomon Southwick, Esq. aged 27.

NOTICE.

An address on Temperance, will be delivered by Alvan Stewart, Esq. at the 1st presbyterian church, in this city, at 6 o'clock, on Sabbath evening next. The interest taken in the address on Sabbath evening last, we hope, will secure a full attendance. *July* 8, 1833.

SOCIETY OF ALUMNI.

"The Society of Alumni of the Theological Seminary at Auburn," will hold its annual meeting on Tuesday the 20th day of August, at four o'clock, P. M. in the seminary chapel. It is expected that an address will be delivered by Rev. John W. Adams, of Syracuse.

B. C. SMITH, *Secretary.*
Auburn, July 1, 1833.

UTICA YOUNG MEN'S SOCIETY.

Meeting every Friday evening, at 8 o'clock precisely. Members are expected to be present at that time. Report due this week from the committee on temperance. Question for discussion—"Does education determine the character of men more than nature?" Disputants, Messrs. Bush, Lyman, Beebee, and Kendall. Mr. Hatch, essayist.

GEO. TRACY, *Sec'ry.*
Utica, July 9, 1833.

List of Letters received at the office of the Western Recorder, during the last week.

J. Kilbourn, A. Babcock, R. French, J. Covert, Rev. G. W. Elliott, E. Haskin, B. Niles, D. Root, J. Searl, S. G. Abbott, G. Hammond, G. Brayton.

EATON'S BOTANY.

A NEW edition of Eaton's Botany, just received, and for sale, by G. TRACY.
July 8, 1833.

PIANO FORTES, AND MUSICAL INSTRUMENTS.

THE Subscriber has received, and offers for sale, at his Ware-Room, No. 69, Genesee street, an elegant assortment of *PIANO FORTES.* They are from the well known manufactory of Dubois & Stodart, selected with great care, of excellent tone and workmanship; which he will warrant himself, and also sell precisely at their prices. Likewise, a fresh assortment of other kinds of Musical Instruments, and articles in his line, as usual. Also, a large supply of the latest Printed Music, for the piano-forte and other instruments, at half the marked prices.

Piano Fortes repaired, tuned, and lessons given upon the same, as usual; also, *rented* by the month or year.

The patronage of his friends and the public is respectfully solicited. GEORGE DUTTON.
Utica, July 2, 1833. 27w3

MAPS.

HINMAN'S Traveller's Guide, comprising a Map of the United States, with all the principal towns, and directions for finding each town with facility.

Also, Hinman's Maps of the following States, viz: New-York, Pennsylvania, Ohio, Indiana, Maryland, Virginia, North and South-Carolina, Kentucky, Tennessee, Missouri, and Louisiana.

The above Maps are put up in the pocket form, and are for sale, by the dozen or single, by
Utica, July 2, 1833. G. TRACY.

SCREWS.

CIDER-MILL, Clothier's, Grist Mill, and Packing *SCREWS*, for sale at Nos. 105 & 107, Genesee street, next door to Shepard's Canal Coffee-House, Utica. THURBER & TOWNSEND.
July 2, 1833. 27m3

NEW GOODS.

STACY & ALLEN have just received a few elegant new style PRINTS, for spring trade. Also, Hernani, Crape, Gauze and Silk Handkerchiefs, &c.
April 8, 1833. 15

3000 POUNDS BLEACHING SALTS, for sale low, by DAVID HUNT, Jr.
June 25, 1833. 26w3

POCKET BIBLE DICTIONARY.

A POCKET Dictionary of the Bible, edited by Archibald Alexander, D. D. and published by the American Sunday School Union, 646 pages, price bound in muslin, 62 1-2 cents, and by the quantity, 50 cents per copy. This Dictionary cantains a greater number of articles, and more matter, than any work of the kind now published; and its great advantage over all similar works is, that it explains and defines such terms as teachers and common readers of the bible wish to have explained; such as, access, accursed, appeal, arrow, ascension, assurance, astrologers, atonement, &c. It gives the definition of theological terms, and the illustration of religious doctrines and precepts, and ancient customs and manners, as well as a knowledge of the geography, natural history and biography of the bible.

JULIA CHANGED, or the true history of a happy Christmas, illustrated with a variety of cuts; price, neatly bound, 13 1-2 cents.

THE RINGLEADER, a tale for boys, illustrated by a variety of fine original cuts; price 22 1 2 cents.

THE ONLY SON, or the history of Jonas Ross and his mother, a beautiful story for boys, illustrated by a great variety of fine original cuts, will be published in in a few days.

CHILDREN'S BOOKS.—A large assortment of cheap reading books, of every size, for children and youth, prepared with great care, and illustrated and embellished in various forms, may be found at the American Sunday School Union Depository, No. 169, Genesee street, near the Western Museum.
Utica, July 2, 1833. 27

NEW GOODS AGAIN.

BARTON & BUTLER, at the old stand, No. 54, Genesee street, have just received another lot of New and Fresh Goods, which they will sell very low.
June 17, 1833.

FRENCH MUSLINS—a new & beautiful style of French Muslins, just received at
June 25, 1833. BARTON & BUTLER'S.

FLUTED LACE QUILLINGS—the only lot in this city, can be found at
June 25, 1833. BARTON & BUTLER'S.

MUSLIN EDGINGS & INSERTINGS—Just received a new lot, at No. 54, Genesee st.
June 25, 1833. BARTON & BUTLER.

THREAD LACES, EDGINGS, & INSERTINGS—A good assortment always at
June 25, 1833. BARTON & BUTLER'S.

NEW GOODS.

A SUPPLY of New Goods, received yesterday, by
June 18, 1833. (25) GEORGE BRAYTON.

"MILLENNIUM PLATES."

THIS splendid pattern of Plates was invented and imported only by Mr. *Thomas F. Field*, No. 209, Greenwich street, New-York, (late of this city.)—They arrived from Europe last week, and will be received and for sale this week, by the Subscriber, No. 32, Genesee street. THOMAS HARRIS.

N. B.—A complete assortment of CHINA, GLASS, and EARTHEN WARE, of the newest and best patterns, constantly on hand, wholesale and retail, at New-York prices. *Utica, June* 17, 1833. 25w8

MATTRESSES.

MATTRESSES for Families, Boats, &c. of all sizes, *warranted of pure curled hair*, and made in the best manner. Also, a few made of genuine Florida Moss and Russian Goat's Hair, constantly for sale by the Subscribers, at No. 62, Genesee street.
June 18, 1833. ELLIS & COOPER.

PULPIT TRIMMINGS.—The Subscribers have constantly for sale, Satin, Damask, Ingrain, and Worsted Moreens; Silk & worsted Fringes, Tassels, Cords, &c. ELLIS & COOPER,
No. 62, Genesee st.

☞ A few pieces superior quality & splendid pattern CARPETINGS, have just been added to their stock. *June* 18, 1833. 25m3

TO SMITHS & CARRIAGE-MAKERS.

OLD Sable Russia and Swedes Iron,
English & American flat & round Do.
Anvils, Bellows, and Bellows Pipes,
Hammers, Sledges, and Vises,
American, Cast and German Steel,
Brazier's Rods, American & English Hoops,
Nail Do. Rasps, Files, and Borax,
Cart, Waggon and Coach Boxes,
Axletree Drafts, finished and unfinished,
Carriage Springs, &c. &c.

The above Articles may be found at No. 105 & 107, Genesee street, Utica.

Where also may be found,

DRY GOODS, Groceries, Hard-Ware, Flour, Pork, Tar, Pitch, Oakum, Salt, Lamp Oil, &c.
THURBER & TOWNSEND.
Utica, June 10, 1833. 24m2

LADIES' HATS.

30 Cases Leghorn, Tuscan & Straw HATS, fashionable shapes and cheap, received this day, by
May 20, 1833. (21) SAMUEL THOMSON.

SADDLERY, CUTLERY, AND HARD-WARE.

THE Subscriber has received from Birmingham, Sheffield, and New-York, and is now opening, a complete assortment of all the varieties of Goods in the Hardware Line, which he offers at wholesale and retail, on the most reasonable terms, for cash or approved credit, at No. 129, Genesee street.
S. AYLSWORTH.
Utica, May 6, 1833. 19

CAST-STEEL SCYTHES.

SUPERIOR warranted Grass and Cradle Scythes, stamped, (Rockwell & Hinsdale), for sale by the dozen or single, at No. 129, Genesee street.

Also, Scythe Stones, German Hones, Hindostan Oil and Scotch Grey Stones. S. AYLSWORTH.
May 21, 1833. 21

SADDLERY.

AN elegant assortment of SADDLERY just received and opening. Also, 500lbs. Shoe and Harness Thread. Likewise, Shovels, Spades, Hoes, Cast-steel Axes, Anvils, Vices, Nails, Butts, Screws—Mill, crosscut, hand, pannel, back, compass, webb, tenon, veneering, buck and key-hole Saws.
May 21, 1833. 21 S. AYLSWORTH.

DR. J. O. STANDISH, *Surgeon Dentist*, having taken G. A. FOSTER into partnership with him, the business will hereafter be conducted under the firm of STANDISH & FOSTER, at their office, No. 130, Genesee street, nearly opposite the Canal coffee-house, where all calls in their profession will meet with careful attention.

N. B.—The Subscribers will hold themselves ready to attend at the dwellings of those who may wish their aid. J. O. STANDISH.
Utica, May 13, 1833. G. A. FOSTER.

IMPORTATIONS.

JAMES DANA is now receiving directly from Birmingham & Sheffield, his spring supply of HARDWARE, which he will sell on reasonable terms, at wholesale or retail. Purchasers are requested to call and examine goods and prices at No. 88, Genesee street.
Utica, April 30, 1833. 18

HOUSE-KEEPING ARTICLES.

TABLE and DESSERT Knives & Forks, (a few complete sets of nice ivory and self-tip balance handles); Carvers; Plated, Britannia and Iron Table and Tea Spoons; Brass Andirons, Shovels and Tongs; Plated, Brass, and Iron Candlesticks; Tea Trays; Plated and steel Snuffers, with Trays, Tea and Coffee Pots, Gridirons, Sadirons, Hollow Ware, &c. can be found at JAMES DANA'S, No 88, Genesee street.
April 30, 1833. 18

CARPET WAREHOUSE,
No. 62, GENESEE STREET.

THE Subscribers are receiving an entire new stock of Kidderminster, Venetian, Three-Ply, Ingrain, Jackson, and Orleans CARPETINGS; all of which have been bought under the reduced tariff, and which they offer at a very small advance from cost.

Also, Brussels, Wilton, and Imperial Rugs, Floor-Cloths, Oil Cloths, Carpet Rods, Bindings, and Floor-Mats; with pure curled hair Mattresses, warranted of the first quality. ELLIS & COOPER.
Utica, April 23, 1833. 17

Also, a splendid assortment of Fancy & Staple DRY GOODS, unusually cheap.

NOTICE.

A. HITCHCOCK having taken GEO. D. FOSTER into partnership with him, the business will hereafter be conducted under the firm of A. HITCHCOCK & Co. who have on hand Drugs & Medicines, Dye-Woods, Oils, Paints, Wines, Teas, Sugars, &c. wholesale and retail, No. 83, Genesee street, Utica.

ALL persons indebted to, or having demands against A. HITCHCOCK, will please to call at the above establishment for settlement. 15m3
Utica, March 12, 1833.

BLANKS.

A Good assortment of Lawyers' & Justices' Blanks, will be found at G. TRACY'S Bookstore.

POETRY.

The following Hymns were sung at the ninth anniversary of the American Sunday School Union, Tuesday, May 21, 1833:—

THE LOVE OF CHRIST.—(*Bethesda.*)

CONGREGATION AND CHILDREN.

The Saviour while on earth,
Welcom'd with gentle grace,
The child of meanest birth,
Who humbly sought his face;
And Jesus yet will condescend
To be our children's faithful friend

CHILDREN ALONE.

Gracious Redeemer, thus
We seek thy love divine;
Pity and welcome us,
And bless and make us thine.
Gracious Redeemer, condescend
To be our Saviour and our friend.

CONGREGATION AND CHILDREN.

The Saviour, while below,
When children sang his fame,
Smil'd in the midst of wo,
To hear them lisp his name;
And Jesus still will hear the praise
Which even lisping children raise.

CHILDREN ALONE.

Tender Redeemer, bow
To hear the songs we bring,
[illegible]e upon us now;
[illegible]y name we love to sing.
Gracious Redeemer, hear the praise
Which even children strive to raise.

CONGREGATION AND CHILDREN.

From all beneath the skies,
And all in heaven above,
Let hallelujahs rise
To Jesus' tender love;
Who evermore will condescend
To be our children's God and friend.

OFFERINGS OF SPRING.—(*Hooker.*)

Ten thousand different flowers
To Thee sweet offerings bear;
And cheerful birds, in shady bowers,
Sing forth thy tender care.

The fields on every side,
The trees on every hill,
The glorious sun, the rolling tide,
Proclaim thy wonders still.

But trees, and fields, and skies,
Still praise a God unknown;
For gratitude and love can rise
From living hearts alone.

These living hearts of ours
Thy holy name would bless;
The blossom of ten thousand flowers
Would please the Saviour less!

While earth itself decays
Our souls can never die!
O tune them all to sing thy praise,
In better songs on high.

TRIUMPH OF THE REDEEMER.

Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

People and realms of every tongue
Dwell on his love with sweetest song;
And infant voices shall proclaim
Their early blessings on his name.

Let every creature rise and bring
Peculiar honors to our King;
Angels descend with songs again,
And earth repeat the loud AMEN.

MISCELLANEOUS.

From the Christian Watchman.

ADONIRAM JUDSON.

Many of our readers will, we think, be pleased with this condensed memoir of this distinguished missionary now in Burmah. We copy it from a work just published by Messrs. Peirce & Parker, entitled, "Memoirs of American Missionaries:—

Adoniram Judson, son of Adoniram and Hannah Judson, was born at Malden, Middlesex county, Mass. August 9, 1788. His father was at that time pastor of the congregational church in Malden; but after the son embraced baptist views, he also joined the baptist denomination, and continued in that connection until his death.

Mr. Judson graduated at Brown University in the fall of 1807, and soon after commenced making the tour of the United States. Some providential occurrences while on his journey, led him to doubt the truth of those deistical sentiments which he had recently adopted. His mind became so deeply impressed with the probability of the divine authenticity of the scripiures, that he could no longer continue his journey, but returned to his father's house for the express purpose of examining thoroughly the foundation of the christian religion. After continuing his investigations for some time, he became convinced that the scriptures are of divine origin; and was now desirous of entering the seminary at Andover, for the purpose of being benefitted by the lectures. Conscious, however, that he was destitute of the proper qualifications, he hardly dared to make application. He notwithstanding applied, and was admitted in the fall of 1808, and soon gave satisfactory evidence of piety.

During the last year of his residence at the seminary, (1810), he met with Dr. Buchanan's "Star in the East." This first led his thoughts to an eastern mission; and he was deeply impressed with the importance of making some attempt to rescue the perishing millions of the east. He now imbibed largely that spirit which had for several years been glowing in the breasts of Hall, Mills and Richards. There being no Missionary Society in this country, to which they could look for assistance and direction, Mr. Judson wrote to the Directors of the London Missionary Society, explaining his views, and requesting information on the subject of missions. He received a most encouraging reply, and an invitation to visit England, to obtain in person the necessary information.

In June, 1810, Messrs. Judson, Nott, Mills and Newell, having come to the solemn resolution of spending their lives in heathen lands, applied to the General Association of Massachusetts for advice. This application occasioned the appointment of the American Board of Commissioners for Foreign Missions.

In January, 1811, Mr. Judson sailed for England, with instructions from the Prudential Committee, to ascertain whether any assistance could be obtained from the London Missionary Society, in case the Board should be unable to sustain a mission. The London Society agreed to support Mr. Judson and his companions as missionaries, if necessary.

During the session of the Association in 1810, Mr. Judson first saw Miss Ann Hasseltine; and soon proposed to her to accompany him in his missionary enterprise. In his letter to her father, asking his consent to the marriage, Mr. Judson said, "I have now to ask, whether you can consent to part with your daughter, to see her no more in this world; whether you can consent for her departure for a heathen land, and her subjection to the hardships and sufferings of a missionary life; whether you can consent to her exposure to the dangers of the ocean; to the fatal influence of the southern climate of India; to every kind of want and distress; to degradation, insult, and perhaps a violent death. Can you consent to all this for the sake of Him who left his heavenly home, and died for her and for you; for the sake of perishing immortal souls; for the sake of Zion, and the glory of God? Can you consent to all this, in the hope of soon meeting your daughter in the world of glory with a crown of righteousness, brightened by the acclamations of praise which shall redound to her Saviour from heathen, saved, through her means, from eternal wo and despair?"

Miss Hasseltine's situation was one of peculiar delicacy. She had no example to guide and allure her; and most of her advisers discouraged the idea. She however overcame all obstacles, and decided to go. They were accordingly married at Bradford, February 5, 1812. The next day, Mr. Judson was ordained at Salem; and on the 19th, sailed for Calcutta, where he arrived on the 17th of June.

He had now reached missionary ground; but formidable obstacles arose before him, threatening forever to bar his progress.—The government ordered him home; but with some difficulty he obtained permission to sail for the Isle of France. While at Calcutta, Mr. and Mrs. Judson embraced baptist principles, and were baptised by immersion. This change resulted in the establishment of the Baptist General Convention in the United States.

After encountering numerous difficulties, Mr. Judson arrived at Rangoon in Burmah, July, 1813. Here he commenced the laborious business of learning a new language, and making arrangements for a missionary life; and after laboring *six years*, administered baptism to the *first Burman convert*.

In 1822, Mrs. Judson visited America for for the recovery of her health, and returned the next year to Rangoon.

The sufferings and dangers of the missionaries, during the war of 1824 and 1825, compose a narrative of thrilling interest.—Fiction never described a scene more soul-stirring, or one more directly calculated to enlist the sympathies of our nature. The Bengal government invaded Burmah in May, 1824; and in June, Mr. Judson, with Dr. Price and others, was seized and imprisoned. During his imprisonment of more than a year and a half, nine months in three pairs of fetters, and two months in five pairs, amidst indescribable sufferings, Mrs. Judson repaired every day two miles to the prison, prepared food for her husband, administered to the wants of the prisoners, and made constant application to the government for their lives and their deliverance; until at last, on the approach of the British army, she had the happiness to announce to them their freedom. The entire narrative, as contained in "Mrs. Judson's Memoir," is intensely interesting.

Mr. and Mrs. Judson now settled in the new town of Amherst, on the Salwen river. But after a few months, in the absence of Mr. Judson, Mrs. Judson died of a fever, October 24, 1826, aged 36 years. Soon afterwards her only surviving child, Maria, aged two years and three months, followed its mother to the grave. Her other child, Roger Williams, who died at the age of eight months, was buried at Rangoon.

Mr. Judson's station is now at Maulmein, some distance east of Rangoon, where he is employed chiefly in the work of translation. He has prepared a grammar and dictionary of the Burman language; has translated the new testament and a part of the old; to which will be added the remainder, as soon as circumstances will allow.

The prospects of this mission are now highly encouraging. Under date of February 5, 1831, Mr. Judson writes—"The most prominent feature in the mission at present, is the surprising spirit of inquiry that is spreading every where through the whole length and breadth of the land. I sometimes feel alarmed, like a person who sees a mighty engine beginning to move, over which he knows he has no control. During the great annual festival which is just passed, I have given away nearly 10,000 tracts, *giving to none but those who asked*. I presume there have been 6000 applicants at the house. Some came two or three months's journey, from the borders of Siam and China. "Sir, we hear that there is an eternal hell. We are afraid of it. Doctor, give us a writing that will tell us how to escape it." Others came from the interior of the country:—"Are you Jesus Christ's man? Give us a writing that tells about Jesus Christ."

It is now twenty-one years since Mr. Judson last saw his native land, and he is the oldest American missionary now in the field; his early associates having either been called away by death, or compelled by illness to return home.

The title of D. D. was conferred upon Mr. Judson, by Brown University, in September, 1823. He however respectfully declined it.

From the Youth's Friend.

DESCRIPTION OF MOUNT SINAI.

We read in Exodus xix, that the children of Israel came to the desert of Sinai, in the third month after they left Egypt, and encamped before the mountain so called. There they abode a considerable time; and there the law was given to Moses, just fifty days after they came out from Egypt. In remembrance of this, the feast of Pentecost was observed on the fiftieth day after the passover, at which time the Holy Spirit was poured out upon the apostles. (Acts ii.)

We shall speak of Mount Sinai as it appears at the present day. The part of the country where the law was given to the Israelites, is a rugged, mountainous district, at the north part of the Red Sea. There is nothing to distinguish it above many other mountainous districts in other parts of the world; yet as the christian traveller views the rocky precipices, he will remember that it was chosen by the Lord for the glorious display of his power.

It is called by the Arabs to this day *Jibbel Mousa*, or the mountain of Moses; and *El Tor*, or the mount. It includes several peaks or separate mountains, the chief of which are named *Oreb* and *Tor Sinai*. At the foot of this mountain, in a narrow valley, is a convent of Romish monks, called the convent of St. Catharine. It is enclosed by high walls, to keep off the Arabs; and whoever wishes to enter, is drawn up by a rope to a window, between thirty and forty feet above the ground. About fifty monks still live there, and formerly vast numbers of pilgrims used to visit the convent. At present there are few visitors, except the Bedouin Arabs; the latter are not admitted, but receive a portion of bread, enough for breakfast and supper; sometimes the chiefs of these Arabs oblige the monks to pay them large sums of money. This convent, and most of the other buildings about Mount Sinai, were first built by Helena, the mother of Constantine, in the fourth century.

The Monks conduct the pilgrims or visitors to several places which they point out as remarkable. The first is to the top of what they call "the mountain of Moses." Formerly there were regular steps all the way, 15,000 in number; but these mostly have been destroyed or much damaged. In different parts of the mountain are some churches or chapels, and a mosque, to which the Mahometans go on pilgrimage. They there sacrifice sheep in honor of Moses, and beseech him to pray for them, as they venerate him highly. They believe that the tables of stone, on which the commandments were written, are buried at the top of this mountain.

Another lofty peak near to the mountain of Moses is pointed out as Mount Horeb; it is now called Mount St. Catharine, from a foolish story, that the body of St. Catharine was conveyed thither by angels after her martyrdom at Alexandria. The folly and evil of these superstitions are very great; but there is hardly a place of any note mentioned in the bible, where traces of them are not to be found.

The prospect from the tops of both these mountains is very grand; yet it is not equal to that from others in different parts of the world. But, though now it only appears a vast mass of rocks, there was a time when a mysterious darkness veiled the top, while the sides blazed with awful lightnings, so that the vast mountain glowed like a furnace.

The upper part of "the Sinai," as it is called, consists of a rocky wilderness about thirty miles across. This appears to be the desert of Sinai. Among the lofty mountains are many narrow, fertile valleys, in which water is always found. There is also another lofty peak among these mountains, which some travellers suppose was the place where Moses received the tables of the law. Many inscriptions are found on the rocks about this place. But it is not of any consequence whether the monks are correct in what they say as to this particular mountain or not.—There can be no mistake as to the part of the country called Sinai. By several passages in scripture, (particularly Deut. v, 2: Ps. cvi, 19: Exodus xvii, 6), it would appear that Horeb was the general name for that district; and Sinai was the mountain where the angel of the Lord appeared in the bush, (Exod. iii); that word denoting a place covered with thorny bushes.

Now this country was the place where God openly revealed himself to Moses and the Israelites. He chose not a magnificent city or noble palace for that purpose, but a waste and barren desert; showing that his word and truth do not depend upon what the world calls comforts and advantages.

THE LEAF SYSTEM.

We were looking about for some appropriate name by which to designate the plan of "*Bible Distribution*," which we have proposed in our former numbers, and design still to advocate, when we accidentally heard it denominated by one of our verse friends, "*The Leaf System.*" We like the name and adopt it. We wish we could see *such* leaves falling upon every land, as profusely as the foliage of the forest. We were pleased the other day to see, in our own village, a practical comment upon our proposal.—A little handbill, or *leaf*, containing the narrative of the rich man and Lazarus; our Saviour's conversation with Nicodemus; the prodigal son; and a number of scripture invitations to sinners, was struck off, and hundreds of them circulated in our streets—thrown into shops, stores, and dwellings, and on board vessels. They were distributed by a little band of recent converts, who went about their work with joyous countenances, as if conscious that they were *sowing* "the seed which is the word," and which cannot return void. It may seem to some simple enough, that any good can be expected to come from such a distribution of scripture in this land, where the bible is in every family, and within the reach of every individual. But notwithstanding God has so plentifully supplied us with the bible, it is a fact that vast multitudes hardly ever peruse it. Many indeed there are, who, like David, "love the law of the Lord, and make it their meditation day and night." Still in every place there are numbers, of those too who admit the truths of revelation, by whom the bible is a neglected book; who dislike to come in contact with its burning light, lest their deeds should be reproved; whose thoughts are engrossed with the world; who turn not aside from the absorbing scenes of this life to contemplate eternal things. Now, how shall we bring truth before their minds, so as to arrest their attention, and lead them to *think* on their latter end, turn from their evil ways and be saved? We must meet them with truth in the midst of their waywardness. We must spread the words of life before them, in their revellings, in their places of business and amusement, in the shop, the counting room, and the parlor; not in the form of a bound bible, far less likely to be opened than a novel or a jest book, but in such a shape that while they attract the eye, they will propose but a slight draft upon the attention or the time. We must sow the *seed* thick along their pathway.—*Verse Herald.*

VERSE PLATES.

We are told by a merchant of this village, who called at Mr. Field's store, No. 209, Greenwich-street, N. Y. and examined the sample of verse plates, that the design and execution are extremely beautiful. Mr. Field is in daily expectation of receiving the ware in large quantities from Liverpool, and is much disappointed that it has not before arrived. He has already received orders for a large amount of it. Full sets with similar designs, have been ordered from England. We trust that the manufacturers will be encouraged by this experiment, to enlarge and vary the design, and to spread out upon every kind of crockery, representations of scripture scenes, and the living, glowing, burning *words* of God's revealed and saving truth. For ourselves, we know we shall relish our breakfast the better, from having our spiritual food before us, while partaking that which sustains for a brief space these sinking bodies.—*ib.*

WHITESBORO' FEMALE SEMINARY.

THIS School will be open for the reception of Pupils, on the first Tuesday in July next, under the charge of Miss ARAMINTA P. RICE. The following are the terms per quarter:—

Reading, Orthography, Writing, English Grammar, Geography, and Mental & Practical Arithmetic, $4,

The same, with American History, Universal Geography, Ancient Geography, Ancient History, Natural Philosophy, Composition, and Astronomy, $6.

The same, with Modern History, Logic, Rhetoric, Elements of Criticism, Moral Philosophy, Evidences of Christianity, Botany, Algebra, Geometry, Trigonometry, Enfield's Institutes, and Intellectual Philosophy, $8.

Latin and French Languages, each, $6.

Chemistry, with Lectures, and use of chemical apparatus, $5.

Drawing, $6. Music (Piano), $12. Use of Piano, $2. Each session payable in advance.

The academic year is divided into *two sessions*, of twenty-two weeks each: *First* commencing on the first Tuesday in July, and ending on the 1st of December: *Second* commencing on the 12th of January, and ending on the 15th of June.

Pupils can have board in good families in the village, at from $1.25 to $1.50 per week, exclusive of washing.

Miss RICE having been for a number of years connected with Mrs. Willard's school in Troy, we feel that there is but little need of furnishing testimonials of her qualificasions to teach in the best manner the above branches. The following letter has been received from Mrs. Willard:—

Troy, June 8th, 1833.

This certifies, that Araminta Rice has prosecuted with success a course of scientific and literary studies in my institution, and instructed to my satisfaction for three years in some of the higher branches, viz: Algebra, Geometry, Enfield's Institutes of Natural Philosophy, Writing, Arithmetic, Geography, &c. She has since been engaged in teaching at the south; and her employers agree with me in the opinion, that she is a well qualified and excellent teacher.

EMMA WILLARD,
Principal of Troy Female Seminary.

We might add the testimony of Dr. Marks, principal of the South-Carolina Female Institute, referred to in Mrs. Willard's letter, and of many others who are acquainted with Miss Rice's teaching; but we deem it unnecessary.

No teacher will be employed in this school, who is not qualified to teach in the best manner. Special attention will be given to moral and religious instruction. The manners, habits and exercise of the Young Ladies will receive due attention.

LEWIS BERRY, BENJ. S. WALCOTT,
S. NEWTON DEXTER, WILLIAM EELLS,
THEODORE SILL, JOEL ROOT,
HARVEY BRADLEY, W. LOWRIE,
AMOS CAMP, WM. WALCOTT,
Whitesboro, June 25, 1833. 26 *Trustees.*

A. HITCHCOCK & CO.

HAVE and are receiving, a very large and choice assortment of GOODS, which they offer, wholesale and retail, at the lowest prices, for cash or approved paper; among which are the following:—

Old Hyson, Young Do. Hyson-skin, Imperial, Pouchong, Souchong, } TEAS,
Loaf & lump Sugar, Havana Do. Muscovado Do. Bunch Raisins, Bloom Do. Keg Do. Sultana Do. Oranges & Lemons, Figs & Prunes, Fire Crackers, Do. Lights, Codfish, Mackarel, Herring, Tamarinds, Citron, Hickory Nuts, Madeira Do. Brazil Do. Filberts, Almonds,
Vermicella, Maccaroni, Spanish Segars, Old Madeira, Teneriffe, Sicily, Malaga, Muscat, Molasses, Coffee, Pepper, Pimento, Ginger, Cloves, Nutmegs, Mace, W. I. Preserves, Do. Ginger Do. English Mustard, American Do. Cayenne, Long & short Pipes, Bar Soap, Fullers' Soap, Castile Do. Windsor Do. &c. &c. } WINES,

Also, DRUGS and MEDICINES, DYE-WOODS, and DYE-STUFFS, at the Green Store, No. 83, Genesee street, Utica.

Utica, May 28, 1833. 22m3

GODFREY'S HEAD-ACHE DROPS.

THOSE who are afflicted with the Nervous or Sick Head-Ache, should not hesitate to avail themselves of these Drops. The effect has been truly astonishing in most instances, as is attested by persons of the first respectability. Deacon A. Wright, of Keene, N. H. as appears by his certificate, had been afflicted for twelve years with the Nervous Head-Ache, and was entirely cured. Mrs. Harrington, also, found entire relief, after intense suffering for thirteen years.—Mr. Dana, cashier of the Cheshire bank, the Rev. Mr. Howe, and various others, have given, voluntarily, the most ample testimony of the efficacy of these Drops, in curing the Sick and Nervous Head-Ache almost immediately; and it has been found, that after taking cold, the symptoms of a return have been removed by from six to ten drops. Certificates and directions accompany each bottle. Price 50 cents per bottle, and $4.50 per dozen. For sale, by J. B. MARCHISI.

Utica, June 25, 1833. 26

KNAPP'S THEOLOGY.

LECTURES on Christian Theology, by George C. Knapp, translated from the German by Leonard Woods, in two volumes, for sale by G. TRACY.

ALSO, a few copies of the second volume separate, for those who have bought the first. *June 16, 1833.*

ABBOTT'S YOUNG CHRISTIAN.

THE Young Christian, or a Familiar Illustration of the Principles of Christian Duty, by Jacob Abbott. A new edition of this deservedly popular work is just received by G. TRACY.

HENRY'S COMMENTARY.

A NEW supply received, and for sale very low, by *June 17, 1833.* G. TRACY.

COTTON MACHINERY,

MILL GEARING, &c.

THE Subscriber is engaged in manufacturing every description of *Cotton Machinery*, of the most approved patterns.

ALSO,

Running Gears for Rail-Road Cars, turned and finished, Cast iron Card Cylinders and Doffers, turned and fitted, Screws, of various sizes, turned and cut, viz. Cider, Oil, & Paper Mill, Vice, &c. Roving Guides, Steel fluted Rollers, Iron do. Do. Top Rollers, covered, Do. Do. without, Card Flyers, Throstle Spindles, Mule Do. Flyers, Cast iron Pumps for Cisterns, Wells, &c. Shuttles.

And will also furnish to order *Cotton and Woollen Manufacturer's Articles*, viz:—

Machine Cards, Filleting Do. Stripping Do. Napping or Raising Do. Reeds, Brushes, Tacks, Glue, Emery, Pickers, Spring Punches, Belt Leather, Picker-string Leather. Lace Do. Roller Do. calf, Do. Do. goat, Do. Do. sheep.

Manufactory situated on the Erie Canal, near E. HART & SON'S Foundry, affording a convenient and cheap transportation to any part of the United States. Orders per mail promptly attended to.

Five or six good Machinists wanted immediately.

Utica, June 10, 1833. LEWIS S. PEASE.

FEMALE INSTITUTE.

IN the building on Whitesboro' street, hitherto known as the YORK HOUSE.

This Institution is now open for the reception of pupils, a prospectus of which may be procured on application as above.

SAMUEL HUME McLAURIN, *Principal.*

Reference may be had, by permission, to the following gentlemen:—

Rev. B. Dorr, Rev. S. C. Aikin, Rev. G. W. Bethune, Hon. N. Williams, Hon. T. H. Hubbard, Hon. J. Kirkland, Dr. J. McCall, J. H. Rathbone, Esq. J. A. Spencer, Esq. A. M. Beebe, Esq.

Utica, April 9, 1833. 15

NOTICE.

THE co-partnership heretofore existing between *Sylvester Aylsworth* and *Sylvanus Holmes*, having by limitation expired, is this day dissolved. All persons having demands against, or indebted to either of the firms of *Aylsworth & Holmes, S. Aylsworth & Co.* or *J. Brown & Co.* are requested to call at either of the old stands, and settle the same without delay, with either of the Subscribers.

SYLVESTER AYLSWORTH.
SYLVANUS HOLMES.

Utica, April 1, 1833.

The business of the HARDWARE ESTABLISHMENT will be continued by the Subscriber, at the old Stand, who respectfully solicits a continuance of patronage from his friends and the public.

SYLVESTER AYLSWORTH.

April 1, 1833.

The business of the MANUFACTURING ESTABLISHMENT will be continued by the Subscriber, who hopes by particular attention to its various branches, to retain its former patrons.

SYLVANUS HOLMES.

April 1, 1833. 14

PROVISIONS & GRAIN.

200 bbls. corn fattened Mess PORK,
200 bbls. do. Prime Do.
50 half bbls. do. Mess Do.
2500 lbs. smoked Hams,
100 firkins Lard, 50 jars Do.
10 tubs first quality Butter,
10 bbls. do. Do. in balls,
5000 bushels Oats, 500 do. Barley,
50 do. Seed Peas,
Flour, in barrels and half barrels,
Buckwheat Flour & Corn Meal.

The above articles are for sale, by
THOMSON & WRIGHT,
Huntington's Basin.

☞ Cash paid for all kinds of Produce, delivered at their Store. *Utica, March 26, 1833.* 13

PEW FOR SALE.

PEW No. 24, in the First Presbyterian Church, for sale on liberal terms. Enquire of JOHN WILLIAMS, Esq. Chequered Store.

April 16, 1833. 16m2

COTTON YARN.

3000 lbs. Cotton Yarn, No. 5 to No. 16, now receiving and for sale, at No. 72, Genesee street, by STACY & ALLEN.

HOPE FACTORY SHIRTINGS & SHEETINGS, for sale by the case, at No. 72, Genesee-street, by STACY & ALLEN.

DR. ROBERTS' TRUE AND GENUINE WELCH MEDICAMENTUM.

Prepared from Instructions received from Dr. Roberts himself.

TO THE PUBLIC.—Three years ago, I offered for sale Dr. Roberts' Welch Medicamentum; and so great is the benefit the afflicted derive from its use, that numerous persons have tried to imitate it, and much injury has been done by a spurious composition, which has been offered for sale. The following, from Judge Stewart, will satisfy the public that the only genuine Medicamentum is prepared by me, and is constantly for sale by myself and agents. And I have no hesitation in declaring all other preparations, offered for sale as Dr. Robert's Welch Medicamentum, an imposition.

New-York, June 23, 1832.

I do hereby certify, that during the life of Dr. Roberts, of Steuben, I called on him for medical aid, and that he gave me directions to call on Dr. Hitchcock, of Utica, for medicine. I mentioned that I preferred he should prepare for me what I required; when he replied, that he had instructed Dr. Hitchcock to prepare his medicine, and by calling on him, I would obtain them prepared in as good a manner as if he had prepared them himself. NATHAN STEWART.

☞ Purchasers will notice, to prevent imposition, that my written signature is on the label of every bottle. M. HITCHCOCK.

Utica, Nov. 20, 1832. 47

FOR SALE,

A HOUSE and LOT, situate on the corner of Second and Mary streets. The Lot is 60 feet on Second street, and 100 on Mary street. The House is two stories above the basement, well finished, and may be said to be one of the most pleasant situations in the village. Also, a Vacant LOT on Genesee street. For further information, apply to THOMAS E. CLARK, Esq. or the Subscriber. SAMUEL FARWELL.

Utica, Jan. 30, 1832. 5

DEFAULT having been made in the payment of a sum of money, secured to be paid by a mortgage, executed by Josiah De Wolf, of Bridgewater, in the county of Oneida, to Amos D. Brown, dated the 22d day of May, 1828, and recorded the 4th day of June, 1828, in the office of the clerk of Oneida county, in book M of mortgages, pages 420 and 421, of all that certain piece or parcel of land, situate in the town of Bridgewater aforesaid, known and distinguished by being bounded as follows, to wit: Beginning in the middle of the highway leading from the village of Bridgewater northerly, by said De Wolf's, at the southeasterly corner of a house lot now occupied by Henry C. Saunders; from thence running N. 75° E. 3.37 chains, on the southerly line of said Saunders' house lot, to a stake and stones in the southwesterly corner of said Saunders' house lot; thence S. 11° W. 89 links, to the middle of another highway, leading from the aforesaid one westerly, by Joel Blair's; thence along the middle of the last mentioned highway, S. 75° E. 3.37 chains, to the middle of the first mentioned one; thence along the middle of the same, N. 11° E. 89 links, to the place of beginning, containing three-tenths of an acre of land, be the same more or less; on which said mortgage there is claimed to be due, at the date and first publication of this notice, the sum of $384.64, for principal and interest: Now, therefore, notice is hereby given, that pursuant to a power in said mortgage contained, and of the statute in such case made and provided, the said premises will be sold at public vendue, at the house kept by Everett Lewis, in the town of Bridgewater, on the twenty-sixth day of September next, at two o'clock in the afternoon. March 29th, 1833.

A. THOMPSON, *Att'y.* AMOS D. BROWN.

DEFAULT being made in paying $675.58, claimed to be this day due, on a mortgage executed by Bailey Birge to Edward Allen, July 1st, 1831, recorded in book Q, No. 18, of mortgages at Oneida county clerk's office, pages 495, 496, of a village lot in Verron village, Oneida county; bounded northerly by the Seneca turnpike road, westerly by Salmon Case's lot, southerly by the Oneida turnpike, easterly by Shelburne Ives' lot; with all the rights and privileges which were conveyed to Green C. Bronson by Salmon Case, by deed bearing date September 20, 1820; said premises will be sold at public vendue, pursuant to a power of sale in said mortgage, and the statute in such case made and provided, at the inn of Ichabod Hand, in Vernon village, on the 18th day of November next, at 9 o'clock, A. M.—

May 21, 1833. E. ALLEN, *Mortgagee.*

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.		*Leather.*	
Pot, 100lbs.	$4 30a4 35	Sole, oak tanned, lb.	20a2[illegible]
Pearl do.	4 55a4 60	—— hemlock	17a25
Candles.		Dressed up. side	1 75a2 70
Mould - -	13a14	Undressed do.	1 60a2 50
Dipped - -	11a12	*Molasses.*	
Clover-Seed.		New-Orleans gal.	31a32
Per lb. - -	a11	*Oil.*	
Coffee.		Whale, gal. -	24:25
Havana -	10a12	Sperm, sun me	84a85
Java - -	13a14	—— winter	77a80
Cotton.		Linseed, -	$8a1 00
Upland -	10a12	*Provisions.*	
Louisiana -	12a13	Beef, mess, bbl.	9 50a10 50
Alabama -	11a13	—— prime	5 25a5 75
Feathers.		Pork, mess	14 00a14 25
Live American	35a40	—— prime	11 00a11 25
Fish.		Hams, north. lb.	9a10
Dry cod, cwt.	2 62a2 75	Butter, N.Y. dairy	15a18
Scale -	1 75a2 00	Hog's Lard -	8a9
Pickled, bbl.	3 50a3 75	Cheese - -	6a8
Mackarel, No. 1	6 62a7 00	*Rice.*	
Shad, Con. mess	8 50a9 50	Prime, 100lbs.	2 75a3 00
Herring -	2 12a2 25	*Salt.*	
Flax.		Turks-Island, bush.	42a43
American, lb. -	10a11	Liverpool ground	31a32
Flour & Meal.		*Sugar.*	
N.Y. super. bbl.	5 50a5 56	Havana, white, lb.	8a11
Western (canal)	5 75a5 88	—— brown -	8a9
Rye flour -	3 75a3 78	New-Orleans	7a8
Indian meal	3 62a3 75	Loaf - -	14a17
Grain.		Lump - -	12a13
Wheat, northern	1 10a1 12	*Tallow.*	
—— western	1 21a1 22	American, lb. -	9a10
Rye - - -	80a82	*Teas.*	
Corn, north yellow	70a72	Bohea, lb. -	16a19
Oats - -	44a45	Souchong -	25a36
Barley - -	56a60	Hyson-skin -	43a56
Beans, 7 bushels	7 00a8 00	Young-Hyson -	70a86
Hides.		Hyson - -	75a1 00
La Plata, lb. -	14a15	Gunpowder	80a1 12
S. A. horse, piece	1 35a1 45	Imperial -	80a1 12
Hops.		*Tobacco.*	
First sort, lb. -	32a35	Richmond, lb. -	4a6
Lumber.		Cuba - -	9a18
Boards, p. M.	15 00a16 00	*Wines.*	
Plank, pine,	25 00a30 00	Madeira, gal.	1 12a225
Scantling, pine	15 00a16 00	Port - -	80a1 25
Do oak	20 00a25 00	Teneriffe, L.P.	70a1 00
Shingles, bundle	2 50a3 50	*Wool.*	
Oak timber, sq. ft.	20a25	Merino, Am. fl. lb.	45a60
Hoops, per M.	25 00a30 00	——— pulled -	35a45
Staves, pipe	56 00a58 00	Common -	34a38
—— hhd.	36 00a42 00	Spinning -	33a40
—— bbl.	28 00a30 00	American Hatter's	30a35

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Ins. Comp'y	par
City Banks - -	par	Trenton Banking Co.	do
Except Franklin	broken	Rathway Far. & Mec.	do
Long-Island Bank	par	Salem Banking Co.	1 1-2
Dutchess County -	par	Monmouth -	broken
Lansingburgh -	par	Franklin - -	do
Bank of Albany* -	1-4	Hoboken - -	do
Albany State Bank*	do	Paterson - -	do
Other Albany Banks*	do	Protection & Lombard	do
Newburgh* -	do	Jersey City, -	do
Orange County	do	State, Trenton -	do
Catskill - -	do	Allothers -	1-2 a 3-8
Farmer's, Troy* -	do	*Pennsylvania.*	
Other Troy Banks	do	Philadelphia Banks	1-4
Saratoga County -	do	York - - -	1-2
Mohawk - -	do	Chester County -	3-8
Utica - - -	1-2	Delaware County	do
Geneva - -	do	Reading - -	do
Auburn - -	do	Pittsburgh - -	1
Ontario - -	do	Gettysburgh -	do
Central - -	do	Chambersburgh -	do
Chenango - -	do	Carlisle - -	do
Ithaca - -	do	Lancaster - -	do
Ogdensburgh -	do	Greensburgh -	do
Jefferson County -	do	Brownville -	do
Wayne County -	do	Silver-Lake -	50
Rochester - -	do	Others uncertain or broken	
Monroe County	do	*Delaware.*	
Livingstou County	do	Banks of this state	1-2
Middle District	broken	*Maryland.*	
Columbia, Hudson	do	Baltimore Banks -	3-8
Greene County -	do	Somerset & Wore.	broken
Washington & Warren	do	Cumberland -	do
Plattsburgh - -	do	Princess Ann -	do
Niagara - -	do	Easton - -	do
J. Barker's Exchange	do	All others -	3-4
Maine.		*Dist. Columbia.*	
Bath - -	1-2	Bank of Columbia	uncer.
Waterville -	do	Alexandria Merch.	broken
Castine -	broken	Franklin - -	do
Wiscasset - -	do	All others - -	3-4
Kennebeck -	do	*Virginia.*	
Passamaquoddy -	do	Banks of this state	3-4 a 1
Hallowell & Augusta	do	*N. & S. Carolina.*	
All others -	3-4	Banks of these states	1 a 2
New-Hampshire.		*Georgia.*	
Banks of this state	3-8	Banks of this state	2 a 3
Vermont.		*Ohio.*	
Banks of this state	3-8	Chilicothe	4a5
Massachusetts.		Marietta	do
Berkshire Bank	broken	Steubenville	do
Essex, Salem -	do	Farmers & Mechanics	do
Farmer's, Belchertown	do	New-Lancaster -	do
All others - -	3-8	St. Clairsville	do
Connecticut.		Mount-Pleasant -	do
Norwich Bank -	par	Western Reserve	do
Eagle, New-Haven	broken	Columbus - -	do
Derby - -	do	Others uncertain or broken	
All others - -	1-4	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	3
Pawtucket -	broken	Michigan - -	1
All others - -	3-8	Detroit - -	broken
New-Jersey.		Upper-Canada, York	3
State, Newark -	par	Kingston -	broken
Do. Elizabethtown	do	Quebec - -	3
Do. New-Brunswick	do	Montreal - -	3

* Bills of these Banks, $20 and upwards, par.

VIRGIN CREAM COUGH DROPS,

Prepared by Dr. M. HITCHCOCK, member of the Medical Society of the county of Oneida.

THIS valuable Medicine has been the means of saving more than 30,000 valuable lives, by using it in time. It has cured the most distressing coughs, and restored to health, when other remedies had been used without any benefit. The catarrh, the asthma, pain in the breast and side, and shortness of breath, hoarseness and great weakness, leading to consumption, and irritable nerves, have yielded to its great balsamic and soothing qualities. This great medicine is made of vegetable substances of rare and salutary qualities, and in many cases it will cure a cough by taking only one dose. The following, it is thought, will satisfy the most sceptical:—

Extract of a letter from an eminent physician, whose name will be given to any one who wishes it:—

"These drops I have used for about ten years; and for coughs, asthma, catarrhal affections, and whooping cough, and all affections of the lungs, I have never found any remedy that would compete with it. It seems to have the desired effect in relieving these troublesome disorders of the lungs, without causing the costive effect in the bowels, which this class of remedies is too apt to produce."

Volney, Oswego co. June 20th, 1832.

I certify, that I had a very violent cough, and so severe, that I coughed almost continually, which distressed me very much indeed. But, wonderful as may appear, by taking one dose of the Virgin Cream Cough Drops, I was completely relieved. I mentioned to Dr. Hitchcock, who gave me the drops, that such a valuable medicine ought to be offered to the public for sale, believing that many lives might be saved by its use. LEMUEL T. PAGE.

For sale at my Medical Dispensary, in Utica, and by my agents. Purchasers will notice that my written signature is on the label of each bottle.

M. HITCHCOCK.

J. & W. WILLIAMS, and A. HITCHCOCK, agents in Utica. *Nov. 20, 1832.* 47

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.